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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., August, 16, 1934

NEW SERIES
VOLUME XXXVI No. 33

Baptists Near and Far

Dr. J. S. Riser of Durant supplied for Lowrey Memorial Church, Blue Mountain, Sunday.

Rev. J. W. Tinnin, father of Dr. F. W. Tinnin, is improving after a serious operation at Meridian.

The Rescue Mission in New Orleans had been getting bread free but the new NRA Bakers' Code deprives it of this.

Head of the Dallas City and County Hospitals says they have three times as many emergency calls since the repeal of the prohibition amendment.

The second semester of Mississippi College Summer School closes this week. And the Y. W. A. House Party will be held on the campus the following week.

Florida and South Carolina are now going through the same ordeal through which we recently passed in Mississippi, as they are soon to vote on the liquor question. May the Lord give them such a victory as we had in Mississippi on July 10.

Mr. George D. Sheats, superintendent of the Baptist Hospital in Memphis, has been awarded a charter fellowship in the American College of Hospital Administration for his outstanding work in the organization since he has been a member. Mr. Sheats is a member of the board of governors of the organization for Tennessee.

The Alabama Baptist quotes the following paragraph: "A Protestant clergyman's son has one chance of 20 of being listed in 'Who's Who,' the physician's son has 1 in 105; the farmer's 1 in 608. The skilled laborer's son has a tremendous advantage over the unskilled laborer, for his chances are 1 in 1,600 while the latter is only 1 in 48,000. The atmosphere which characterizes the home of the Protestant minister of the Gospel thus makes for success even in this world."

From Dr. Gunter's report in this week's paper you will see that the total receipts of the State Convention Board for the first seven months of this year exceeded the total collections of the full twelve months of last year. The specials are more, in seven months of this year than they were for twelve months last year. The Cooperative Program receipts for seven months this year are a little less than they were for twelve months last year. The totals for seven months exceed the totals for twelve months last year.

In the Sunday School Times Rev. Will H. Houghton of Calvary Baptist Church, New York, is giving a report of his study of the condition of Jews in Europe, for which he made a special trip. The Jews are conspicuous in the news of today and are an interesting study for people who read the Bible. Their persecutions continue but they grow in spite of it. Dr. Houghton gives an account of the origin and progress of Zionism. He says because of Zionism there is no depression in Palestine today; no unemployment, and the wheels of industry are whirling. Some 30,000 acres of malarial swamp land have been recovered. The story is told in the Sunday School Times of Philadelphia.

A Protest. No, I hope that he will stay by the goods, no man is as well fitted for the place as Dr. Gunter, and we must not lose him, not now. He knows the folks all over the state. He knows the preachers, and they love him, and will sure follow him, much better than any other man that lives at this time. Why swap horses while crossing the stream? Where could you find a brother who could have given the real service during these last four years, as has Dr. Gunter—we need Gunter right where he is. Hope that every pastor in this state will do what I am trying to do—keep Dr. Gunter, at the post of service. Praying for God to direct us. Hundreds of others feel as I do. Yours for His interest.—W. E. Farr, Itta Bena, Miss.

The mayor of Atlanta has defied the state laws and permits the sale of beer in that city. Now he is confronted with an epidemic of drunken policemen. A case of sowing to the wind and reaping the whirlwind.

Richland (Plain) Baptist Church recently enjoyed a series of revival sermons by Rev. A. F. Crittendon of Brookhaven. Brother Crittendon is a man of splendid ability, was well liked by every one and held a good meeting.—A. W. Talbert.

The last issue of the Record in August, (thirtieth) will be a special State Mission Number, gotten out under the direction of the State W. M. U. These women are fellow helpers in every good work, and it will do all the men good to read what shall be said about State Missions in that special issue.

Union (Mayton) Church, Rankin County, Pastor A. W. Talbert, was assisted in a revival meeting by the Rev. B. W. Hudson, formerly pastor of Davis Memorial Church, Jackson, who is at present located at Rienzi, Miss. The meeting was directly a revival to church membership.

Montgomery Church, Lincoln County.—Rev. O. P. Moore of Florence is assisting Rev. A. W. Talbert and the meeting about half way over. Splendid results already seen. Brother Moore is doing splendid preaching and we feel sure that this meeting will mean much to the church and community.

Dr. W. J. Cox died in Memphis one day last week. He was known to a southwide circle through the activities of his wife in the W. M. U. of the S. B. Convention. He had been in ill health for more than a year and his death was not unexpected. Mrs. Cox was for several years president of the W. M. U. auxiliary to the So. Bap. Con. and resigned her place in this work much to the grief of her fellow workers, on account of the illness of her husband. She is at present assistant to the pastor of First Church in Memphis, in which Dr. Cox was a deacon.

If present plans are carried out the editor of The Record and the editor of the Children's page will be under the shadow of the Rockies when this reaches our readers. We expect to leave Jackson Tuesday afternoon, spending about a day and a half with members of our family in Memphis and then on to Colorado Springs where some of our "distant" relatives live. They are distant in the sense Bob Burdett used the word when speaking of a sister in India, but very near in family affection. The writer of this expects to be absent from the office about two weeks.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

CONTRIBUTIONS INCREASE

This State Convention year began November 1, 1933. From that date to August 1, 1934, receipts for the Cooperative Program amounted to \$58,503.54. The designated gifts amounted to \$49,355.40, making a total of \$107,858.94. For the same period of time for last Convention year, the office received for Cooperative work \$45,175.43 and designated gifts to the amount of \$31,700.55, or a total of \$76,875.98. The increase in Cooperative receipts for that period this year over the previous year amounts to \$13,328.11, and for designated purposes the increase is \$17,654.85, or a total increase of \$30,982.96.

The total Cooperative receipts for the whole of last Convention year amounted to \$62,528.73. The total designated gifts for the whole of last Convention year amounted to \$37,730.75. The total receipts for all of last Convention year amounted to \$100,259.48. We have received already this Convention year \$7,599.46 more than was received for all last Convention year. We now have three more months in this Convention year, closing with October 31st. These should be our very best months as cotton will be selling, and business is getting better, and revival meetings are in progress with gratifying results. Let us redeem the time which we have lost.

ADDITIONAL CONTRIBUTIONS TO THE DEBT PAYING CAMPAIGN

A. F. Crittendon, Brookhaven	\$ 30.00
W. O. Carter, Bay Springs	10.00
Kosciusko First Church, A. T. Cinnamond, Kosciusko County	25.00
Starkville, Mr. and Mrs. Wirt Carpenter, Oktibbeha County	5.00
Scuna Valley, G. E. Denley, Yalobusha County	10.00
West Point, A. H. Ingram, Clay Co.	100.00
Long Beach, Harrison County	3.00
Philadelphia, J. L. Breland, Neshoba Co.	5.00
Macon, R. D. Pearson, Noxubee Co.	10.00
Summit, J. B. Quin, Pike County	10.00
E. S. Cole, Philadelphia	100.00
George P. White, Hazlehurst	25.00
G. M. McWilliams, Hattiesburg	100.00
W. N. Puckett, Columbus	100.00
C. H. Lipsey, Brookhaven	100.00
W. L. McElroy, Columbus	100.00
Fidelis S. S. Class, Grenada 1st Church	50.00
Greek L. Rice, Jackson	100.00

ASSOCIATIONAL MATERIAL

The associational material, which includes reports on the various objects, church letter (Continued on page 5)

A REMINISCENCE OF SPURGEON'S DAYS. "BARTIMEUS OF NEWINGTON"

By A. Cunningham-Burley

Central Baptist Church, Putney, London, Eng.

Many still living, will remember the blind beggar-man of Newington Butts. He crouched up in a doorway near Rabbit's Boot Factory, a huddled bundle of human helplessness and misery. The pitch being almost next door to the Metropolitan Tabernacle was a good one, from the beggar's point of view. Gathering and dispersing congregations, who waited upon Spurgeon's mighty ministry, were glad to compassionate this bearded old Bartimeus, by dropping stray coppers into his lap. But to these evidences of Christian benevolence, there was neither response nor recognition. The pitiful mendicant seemed to be dead to the world; deaf and dumb as well as stone-blind. All of which, presented an enigma to the religious mind of that particular generation.

But when Spurgeon died, the problem was accentuated. The beggar-man remained in his rags and uselessness, while the great preacher whose presence was a blessing to multitudes, was removed by the hand of Death. The common sentiment of that day was:

"Why could not the grave forget thee—and lay low

Some less majestic, less beloved head?"

And yet Mr. Spurgeon found in this Newington Bartimeus one of the finest illustrations of the Prayer Life that I have ever met with. This is how he describes him: "I know a man who has been always begging ever since I have been in London. I do not think that I ever passed the spot where he begs without seeing him there. He is a blind person and sits near a church. As long as my recollection serves me, he has been begging without ceasing. Of course he has not begged when he has been asleep, he has not begged when he has gone home to his meals, nor did you understand me to have asserted anything so absurd when I said he had begged without ceasing for years. And so, you may be said to continue in prayer if your habitual devotions be maintained after you have been begging at mercy's throne. Though all hours are alike to me, I find it profitable to meet with God at set periods, for these seem to me to be like the winding up of the clock. The clock is to go all day, but there is a time for winding it up; and the little special season that we set apart and hedge round about for communion with God, seem to wind us up for the rest of the day. If we do that, it may be said with comparative correctness that we pray without ceasing."

NATIONAL JUDGMENTS

Our own proud country is getting in line for her doom. May God avert it. Individual citizens of ours made merchandise of the World War, and we started into an orgy of cheating and spending. We had one good law—Prohibition—which, if it had been fairly administered by sober, sensible, honest men, would have been the pride of the Christian world, but we allowed ourselves to be befuddled by promises of vast "revenue" which has not materialized, and we have made a worse saloon than the old-time "grog-shop", where our sons and daughters are drinking together. We have induced the farmers to kill their pigs and cattle in order to reduce production and get higher prices. We are building a Paternalism which will "seal our doom." The sacred marital relation is repudiated and disgraced by residents of the White House and a long-time member of the United States Senate is joining in. Even if the wager is only one dollar, a game of poker in the White House by the Chief Executive will invite the judgments of a just and righteous God, upon a gambling Nation. The dreadful drouth, which may foretell a famine, will perhaps make it necessary to organize further expensive machinery to curtail production, shorten the hours of

labor, and increase wages. "Righteousness exalteth a Nation while sin is a reproach to any people." It is a fearful thing to fall into the hands of an angry God.—Word and Way.

PROHIBITION COMMENDED

Part of Address of President Abernethy,
Northern Baptist Convention

I should like to be around when the historians, looking back from the vantage point of half a century hence, write the story of these days in which we are now living. Little do we realize their significance. We are dimly conscious that what is going on today may easily have its bearing on events centuries hence. All we know is that forces are at work before our very eyes that will in all probability make a world very different than anything we have been accustomed to. But who of us is not disturbed over the moral changes that seem to be in progress? The liquor situation is one that ought to cause the deepest concern. Not one of the predictions made by those who sought repeal of the 18th Amendment has come true, nor will it. We were told that the only way to deal with the bootlegger was to make the sale of liquor legal. The bootlegger is flourishing like the green bay tree. Not only have his numbers and operations not decreased, they have greatly increased. We were told that the taxes paid by liquor manufacturers would amount to such huge sums as to take care of a financially embarrassed national treasury. And a public, eager to save itself something in taxes, believed the shallow nonsense. The results to date fall far short of expectations. We sold our souls, we mortgaged our future, we blighted the Nation's honor when we let loose the flood of legalized liquor last year.

We were told that the drinking so frightfully in evidence during prohibition days according to the statements of the wets would be materially reduced. The opposite is true. The land is being deluged with liquor. Magazines that we have been glad to have come into our homes, now look like distillers' and brewers' publications. We are attempting to drink ourselves into a state of prosperity. We are on the way to the "abundant life," according to the statement of a distinguished radio speaker, floating to our destination on a wave of whiskey, gin, wine and beer. Can intelligent men and women put any confidence whatever in such silly talk? We were told that if liquor were easily procured, our young people who we were asked to believe were drinking themselves into stupefaction under prohibition, would be less likely to want it. The opposite is true. Read the results of the investigations recently carried on by a Chicago daily newspaper, if you are doubtful about what is going on and then let your anger rise to fever heat, as it surely will, at this unspeakably devilish attempt to despoil our youth. We were told that the saloon would not be tolerated, but it is here under another name. I stepped into one of these gilded taverns recently to see what its equipment was. Bar, brass rail, mirror, cut glass decanters. The saloon as sure as you live, come to life again under the name of tavern.

They told us dry States would be protected. They knew it could not be done, and we were fools for believing it, those of us who did.

The result of the vote of the States authorizing repeal of the Eighteenth Amendment are beginning to show in the statistical tables. Road accidents are increasing to such an extent as to warrant the belief that fifty per cent more fatalities will be reported during the first year of legalized liquor as compared with the preceding year. Arrests for drunkenness are increasing enormously in all of our cities. The good results which we were assured would follow repeal have not appeared. As a nation we are bogging down. We have lapsed morally. What a man does in a pinch may be taken as a fairly accurate test of his character. The same may be said of a nation. We were in a

pinch. Our national treasury was in desperate straits. Something had to be done. In that emergency we forgot our moral standards, turned our backs on experience and history, gave not a thought to the future welfare of children living and unborn, and sold our souls for revenue. That is what we did. And the pathetic thing is that thousands of church people apparently were swept off their feet by the sophistry of the wets and voted to let the hellish stuff back, while other thousands cared not enough about it to go to the polls and vote.

History, I venture to say, will have at least two things to say of this period with relation to the liquor traffic. First that high officials of the Government led the nation to take a step that brought untold damage and devastation on a people that were headed in the right direction. And second that a vast number of good people, by believing what they read in the overwhelmingly wet press of the country, put politics above religion or perhaps what was nearly as bad, were lulled into inaction and did nothing. This situation cannot go on. Multitudes are being disillusioned. Even the wet press in certain sections is showing signs of doubting the wisdom of repeal action.

EIGHTEENTH AMENDMENT COULD HAVE BEEN KEPT

There were enough church people in the land to have kept the Eighteenth Amendment intact. We failed. I have no interest whatever in so-called measures for liquor control. I will not be a party to them for the reason that liquor cannot be controlled. When control measures fail, as fail they will, I want no part of the blame. The only way to control intoxicating liquor is the method society has adopted for dealing with smallpox, murder, everything in fact that is destructive of life and health—stamp it out. It may never be possible to eradicate it completely, but let it be known that it is contrary to law and good sense, and then let every agency public and private be exerted to enforce the decree.

And I venture to say that the time will come when we shall be forced by economic and moral necessity to take up again the experiment that we made half-hearted attempts to enforce, and the next time we shall succeed. In the meantime, fellow Baptists, preachers, Sunday school superintendents, teachers, parents, arouse yourselves. Let us take up seriously the matter of patiently and faithfully informing the children and the youth under our care, as to the physical and moral and economic damage that alcohol does. I believe the old time temperance pledge ought to be introduced again. There is value in a promise. Let our pastors be not afraid to lift their voices against the curse which is destructive of every good thing. This is not politics. I insist it is not politics. It is plain, everyday morals, and being such we dare not neglect it.

NATIONAL AND STATE LOTTERIES CONDEMNED

And while we are speaking of this moral drift which is daily becoming more apparent, we can hardly fail to notice that the agitation for national and State lotteries is becoming more vociferous daily. Long ago we decided that lotteries were not in good standing among decent people. Now, still feeling the effects of the economic pinch we seem to be turning to this method of raising funds for national and state purposes. Bills which would make this sort of gambling legal are before our national Congress at the present time, with not a little prospect of passage. Shades of our Puritan forefathers. Has it come to this! Again let me urge that our pulpits be vocal with protest against this, another form of public degradation.

Oma Baptist Church is located in the north-western part of Lawrence County. Their meeting closed on August 3rd with the writer doing the preaching. There were several evidences of a good meeting. Two definite forward steps were taken in their work.—B. E. Phillips.



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CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

SHALL THEY NOT REST AWHILE?

At the regular monthly meeting of the Foreign Mission Board in July, the members endorsed the restriction suggestions of Dr. J. G. Loving, medical examiner of the Board. These restrictions are calling all missionaries in the States on furlough not to make any speaking engagements for the first three months after their arrival at home. Dr. Loving is issuing these instructions because he is certain that all the missionaries need at least three months of complete rest and recuperation after arriving from their seven years of heavy and strenuous labors on foreign fields. These months of rest and regaining strength and health are really necessary, and Dr. Loving hopes that the friends of the missionaries throughout the South will help to make it easy for them to follow these instructions, and will not insist on their speaking before their three months have expired. After this period of rest, if their health permits, they will be glad to accept such engagements as they can fill.

The following missionaries have recently come home. The date indicates the time they can begin their deputation work:

Miss Eva Sanders, 609 Marshall Avenue, S. W., Roanoke, Virginia—October 15.

Miss Mattie V. Summer, Norman, Georgia—October 15.

Miss Lucille Reagan, Big Spring, Texas—October 15.

Rev. and Mrs. J. E. Jackson, care of Miss Dora Garrett, Montevallo, Alabama—October 15.

Rev. and Mrs. C. C. Mariott, 309 Mission Road, Glendale, California—October 15.

Miss Cecile Lancaster, 3522 Cason Street, West University Addition, Houston, Texas—October 15.

Rev. and Mrs. J. W. McGavock, 1492 Faxon Avenue, Memphis, Tennessee—October 15.

Rev. and Mrs. Norman F. Williamson, care of Mrs. John Leadbetter, 309 Fourth Avenue, Rome, Georgia—October 15.

Miss Mary Crawford, 624 Park Drive, N. E., Atlanta, Georgia—October 15.

Miss Addie Cox, Carrollton, Alabama—October 15.

Miss Pearl Caldwell, Pontotoc, Mississippi—October 15.

Rev. and Mrs. M. G. White, (visiting relatives)—October 15.

Miss Reba Stewart, care of Mrs. Carlotta S. Tait, Camden, Alabama—October 15.

Miss Ruth Randall, Box 51, Fort Myers, Fla.—October 15.

DR. MADDRY WINS SCORES IN ITALY

"We came here (Turin, Italy) Wednesday and yesterday went on a 75 mile trip up toward the French border to visit our churches in the Italian Alps. It was a marvelous experience. We saw Italian village life in the raw. The Alps tower all about you and are covered with perpetual snow. We took lunch in the village of Sousa, at the foot of the Pass where Hannibal and Napoleon crossed with their armies into Italy. We visited five or six village pastors, met some of their people, saw their churches and preaching halls, and ate with them. It was an experience never to fade from my memory. The poverty and need breaks your heart. The people welcomed us with kisses and tears.

"We spoke almost an hour last night to a packed house, many standing. It is a new chapel,

FOREIGN MISSION BOARD REPORT OF THE TREASURER JULY 1934

Cooperative Program	\$23,257.75
Designated Gifts	15,521.54
Debt Account	18,728.90
Lottie Moon Christ Offering	159.28
Miscellaneous Income	1,482.89
TOTAL	\$59,150.36

the best I have seen in Italy. The people heard with an eagerness I have never seen before. There were 20 confessions, all grown men and women. The harvest of the years is ripe in Italy. I have never seen anything quite like it.

"We will go to Milan tomorrow, where I speak Sunday. Then to Florence, Pisa, and will reach Rome Tuesday, July 13, 1934."—Charles E. Maddry.

MISSIONARY'S POINT OF EMPHASIS

When the Hundred Thousand Club first claimed our attention, it was natural that my husband and I take membership. We had observed the tragic effect of this debt upon our denominational life, both at home and on the field, and counted it a joy to have this small share in paying out in full. It is working no hardship upon us at all, since we have placed this, with other Kingdom interests, first in the list of needs. The point of emphasis is the deciding factor here, and He said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Participation with Christ in His world program, is but an expression of the reality of ones religion, and I truly thank Him that His grace has wrought in us this desire. His shall be the glory always.—A Missionary to China.

FALL MEETING OF THE BOARD

The fall session of the Foreign Mission Board will be held on October 16 and 17 in the Foreign Mission Board rooms, Richmond, Virginia. All state and local representatives will be expected to be present for these sessions. Many important matters are calendared for this meeting.

DR. JOHN LAKE'S BIRTHDAY

"Dear John's birthday, the first we have had the joy of spending together. Our lepers at Tai-Kam had planned a special celebration for June 11 (last year they celebrated though John was in America) and had invited us to be there. We had hoped to take a party of interested friends to the Island, about that time but this trip had to be postponed for two weeks. How sorry we were not to be there on the 11, but how we look forward to our trip next week! The lepers sent word to dear John that they could save \$10.00 among themselves to buy him a birthday present and wished to know what he would like to have. This meant his dear lepers would have to go hungry for a day. No wonder the thought of such sacrificial giving brought tears to his eyes! Of course, he sent them word that it would break his heart if they spent a penny for him, so they are going to give us some of the beautiful ferns that grow wild on Tai Kam for

our home. What a beautiful picture of genuine devotion is this desire of these dear leper friends! They almost worship John, for they know how often he has gone hungry for them, and how many, many times he has so joyfully suffered privation and risked his life for them. No wonder they love him so! To us it was a wonderfully, wonderfully happy day, though we worked as hard as we ever do—and that's saying a lot!"—Mrs. John Lake, Canton, China.

A MISSIONARY'S ECONOMY

I have belonged to the Hundred Thousand Club for the past two years, that is 1933 and 1934. Besides our economy as to our wearing apparel, we have done without a radio, have no rugs on our floors and with the exception of a few pieces, our furniture is second hand. This is a small thing. I only mention it because you asked, and don't think it will help, but want to comply with your request. We consider that the Baptist debt is ours for we are Baptists and it is our Lord's work. This is how we have economized in our home so we can be members of the Club, and do our part.—A missionary in South America.

TO THE OLD HOME CHURCH

"I'm bound to be in with you, my dear home church, on the Hundred Thousand Club, so herewith enclosed is \$24.00 for last year and this—'33 and '34.

"Every penny of my tithe goes through the Chinese church to which I belong, for does not the Scripture teach this?

"But, love-offerings (and He lets me hear them often), I am free to give elsewhere, so here's a sure enough one!

"The hope in the Hundred Thousand Club of getting clear before the Lord, joys my heart all up and down."—A missionary in China.

This is the second church whose Hundred Thousand Club this China missionary has joined and paid in for 1933 and 1934. She strongly believes that such money should be given through the church.

(Continued on page 11)

News comes from Berlin that the next meeting of the Baptist World Alliance will be held in Atlanta, Ga., in 1939. Now you may get ready to go. There are said to be 27,058 white Baptists in the city of Atlanta and probably still more Negro Baptists. The next meeting if held in Atlanta will be in the midst of the largest Baptist population in the world. Within a radius of 150 miles of Atlanta there are nearly 2,000,000 Baptists.

The following were graduated at the close of the Blue Mountain Summer School: B. A. Degree: Eula Dees, Walnut; Mrs. May Carter Dobbs, Calhoun City; Gertrude May Duncan, Liberty, Mo.; Wilma Green, Sturgis; Jennie Ruth Hill, Blue Mountain; Blanche Hodges, Pontotoc; Louie Frances Hodges, Blue Mountain; Leona McGregor, Randolph; Rosa Nell Mortimer, Winona; Mrs. Sallie Lou Rogers Ratliff, Blue Mountain; Becky Sanford, Memphis; Lula Geraldine Shackelford, Myrtle; Ruth Thompson, Houlika; Ethel Vandevere, Eden; Katie Webb, Noxapater; Frances Artelia Whitten, Blue Mountain; Mildred Whitten, Blue Mountain. Diploma in Expression: Clara Powell Trussell, Jackson, Miss.

A REMINISCENCE OF SPURGEON'S DAYS. "BARTIMEUS OF NEWINGTON"

By A. Cunningham-Burley

Central Baptist Church, Putney, London, Eng.

Many still living, will remember the blind beggar-man of Newington Butts. He crouched up in a doorway near Rabbit's Boot Factory, a huddled bundle of human helplessness and misery. The pitch being almost next door to the Metropolitan Tabernacle was a good one, from the beggar's point of view. Gathering and dispersing congregations, who waited upon Spurgeon's mighty ministry, were glad to compassionate this bearded old Bartimeus, by dropping stray coppers into his lap. But to these evidences of Christian benevolence, there was neither response nor recognition. The pitiful mendicant seemed to be dead to the world; deaf and dumb as well as stone-blind. All of which, presented an enigma to the religious mind of that particular generation.

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"Why could not the grave forget thee—and lay low

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And yet Mr. Spurgeon found in this Newington Bartimeus one of the finest illustrations of the Prayer Life that I have ever met with. This is how he describes him: "I know a man who has been always begging ever since I have been in London. I do not think that I ever passed the spot where he begs without seeing him there. He is a blind person and sits near a church. As long as my recollection serves me, he has been begging without ceasing. Of course he has not begged when he has been asleep, he has not begged when he has gone home to his meals, nor did you understand me to have asserted anything so absurd when I said he had begged without ceasing for years. And so, you may be said to continue in prayer if your habitual devotions be maintained after you have been begging at mercy's throne. Though all hours are alike to me, I find it profitable to meet with God at set periods, for these seem to me to be like the winding up of the clock. The clock is to go all day, but there is a time for winding it up; and the little special season that we set apart and hedge round about for communion with God, seem to wind us up for the rest of the day. If we do that, it may be said with comparative correctness that we pray without ceasing."

NATIONAL JUDGMENTS

Our own proud country is getting in line for her doom. May God avert it. Individual citizens of ours made merchandise of the World War, and we started into an orgy of cheating and spending. We had one good law—Prohibition—which, if it had been fairly administered by sober, sensible, honest men, would have been the pride of the Christian world, but we allowed ourselves to be befuddled by promises of vast "revenue" which has not materialized, and we have made a worse saloon than the old-time "grog-shop", where our sons and daughters are drinking together. We have induced the farmers to kill their pigs and cattle in order to reduce production and get higher prices. We are building a Paternalism which will "seal our doom." The sacred marital relation is repudiated and disgraced by residents of the White House and a long-time member of the United States Senate is joining in. Even if the wager is only one dollar, a game of poker in the White House by the Chief Executive will invite the Judgments of a just and righteous God, upon a gambling Nation. The dreadful drouth, which may foretell a famine, will perhaps make it necessary to organize further expensive machinery to curtail production, shorten the hours of

labor, and increase wages. "Righteousness exalteth a Nation while sin is a reproach to any people." It is a fearful thing to fall into the hands of an angry God.—Word and Way.

—BR—

PROHIBITION COMMENDED

Part of Address of President Abernethy,
Northern Baptist Convention

—O—

I should like to be around when the historians, looking back from the vantage point of half a century hence, write the story of these days in which we are now living. Little do we realize their significance. We are dimly conscious that what is going on today may easily have its bearing on events centuries hence. All we know is that forces are at work before our very eyes that will in all probability make a world very different than anything we have been accustomed to. But who of us is not disturbed over the moral changes that seem to be in progress? The liquor situation is one that ought to cause the deepest concern. Not one of the predictions made by those who sought repeal of the 18th Amendment has come true, nor will it. We were told that the only way to deal with the bootlegger was to make the sale of liquor legal. The bootlegger is flourishing like the green bay tree. Not only have his numbers and operations not decreased, they have greatly increased. We were told that the taxes paid by liquor manufacturers would amount to such huge sums as to take care of a financially embarrassed national treasury. And a public, eager to save itself something in taxes, believed the shallow nonsense. The results to date fall far short of expectations. We sold our souls, we mortgaged our future, we blighted the Nation's honor when we let loose the flood of legalized liquor last year.

We were told that the drinking so frightfully in evidence during prohibition days according to the statements of the wets would be materially reduced. The opposite is true. The land is being deluged with liquor. Magazines that we have been glad to have come into our homes, now look like distillers' and brewers' publications. We are attempting to drink ourselves into a state of prosperity. We are on the way to the "abundant life," according to the statement of a distinguished radio speaker, floating to our destination on a wave of whiskey, gin, wine and beer. Can intelligent men and women put any confidence whatever in such silly talk? We were told that if liquor were easily procured, our young people who we were asked to believe were drinking themselves into stupefaction under prohibition, would be less likely to want it. The opposite is true. Read the results of the investigations recently carried on by a Chicago daily newspaper, if you are doubtful about what is going on and then let your anger rise to fever heat, as it surely will, at this unspeakably devilish attempt to despoil our youth. We were told that the saloon would not be tolerated, but it is here under another name. I stepped into one of these gilded taverns recently to see what its equipment was. Bar, brass rail, mirror, cut glass decanters. The saloon as sure as you live, come to life again under the name of tavern.

They told us dry States would be protected. They knew it could not be done, and we were fools for believing it, those of us who did.

The result of the vote of the States authorizing repeal of the Eighteenth Amendment are beginning to show in the statistical tables. Road accidents are increasing to such an extent as to warrant the belief that fifty per cent more fatalities will be reported during the first year of legalized liquor as compared with the preceding year. Arrests for drunkenness are increasing enormously in all of our cities. The good results which we were assured would follow repeal have not appeared. As a nation we are bogging down. We have lapsed morally. What a man does in a pinch may be taken as a fairly accurate test of his character. The same may be said of a nation. We were in a

pinch. Our national treasury was in desperate straits. Something had to be done. In that emergency we forgot our moral standards, turned our backs on experience and history, gave not a thought to the future welfare of children living and unborn, and sold our souls for revenue. That is what we did. And the pathetic thing is that thousands of church people apparently were swept off their feet by the sophistry of the wets and voted to let the hellish stuff back, while other thousands cared not enough about it to go to the polls and vote.

History, I venture to say, will have at least two things to say of this period with relation to the liquor traffic. First that high officials of the Government led the nation to take a step that brought untold damage and devastation on a people that were headed in the right direction. And second that a vast number of good people, by believing what they read in the overwhelmingly wet press of the country, put politics above religion or perhaps what was nearly as bad, were lulled into inaction and did nothing. This situation cannot go on. Multitudes are being disillusioned. Even the wet press in certain sections is showing signs of doubting the wisdom of repeal action.

EIGHTEENTH AMENDMENT COULD HAVE BEEN KEPT

There were enough church people in the land to have kept the Eighteenth Amendment intact. We failed. I have no interest whatever in so-called measures for liquor control. I will not be a party to them for the reason that liquor cannot be controlled. When control measures fail, as fail they will, I want no part of the blame. The only way to control intoxicating liquor is the method society has adopted for dealing with smallpox, murder, everything in fact that is destructive of life and health—stamp it out. It may never be possible to eradicate it completely, but let it be known that it is contrary to law and good sense, and then let every agency public and private be exerted to enforce the decree.

And I venture to say that the time will come when we shall be forced by economic and moral necessity to take up again the experiment that we made half-hearted attempts to enforce, and the next time we shall succeed. In the meantime, fellow Baptists, preachers, Sunday school superintendents, teachers, parents, arouse yourselves. Let us take up seriously the matter of patiently and faithfully informing the children and the youth under our care, as to the physical and moral and economic damage that alcohol does. I believe the old time temperance pledge ought to be introduced again. There is value in a promise. Let our pastors be not afraid to lift their voices against the curse which is destructive of every good thing. This is not politics. I insist it is not politics. It is plain, everyday morals, and being such we dare not neglect it.

NATIONAL AND STATE LOTTERIES CONDEMNED

And while we are speaking of this moral drift which is daily becoming more apparent, we can hardly fail to notice that the agitation for national and State lotteries is becoming more vociferous daily. Long ago we decided that lotteries were not in good standing among decent people. Now, still feeling the effects of the economic pinch we seem to be turning to this method of raising funds for national and state purposes. Bills which would make this sort of gambling legal are before our national Congress at the present time, with not a little prospect of passage. Shades of our Puritan forefathers. Has it come to this! Again let me urge that our pulpits be vocal with protest against this, another form of public degradation.

—BR—

Oma Baptist Church is located in the north-western part of Lawrence County. Their meeting closed on August 3rd with the writer doing the preaching. There were several evidences of a good meeting. Two definite forward steps were taken in their work.—B. E. Phillips.



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CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

SHALL THEY NOT REST AWHILE?

At the regular monthly meeting of the Foreign Mission Board in July, the members endorsed the restriction suggestions of Dr. J. G. Loving, medical examiner of the Board. These restrictions are calling all missionaries in the States on furlough not to make any speaking engagements for the first three months after their arrival at home. Dr. Loving is issuing these instructions because he is certain that all the missionaries need at least three months of complete rest and recuperation after arriving from their seven years of heavy and strenuous labors on foreign fields. These months of rest and regaining strength and health are really necessary, and Dr. Loving hopes that the friends of the missionaries throughout the South will help to make it easy for them to follow these instructions, and will not insist on their speaking before their three months have expired. After this period of rest, if their health permits, they will be glad to accept such engagements as they can fill.

The following missionaries have recently come home. The date indicates the time they can begin their deputation work:

Miss Eva Sanders, 609 Marshall Avenue, S. W., Roanoke, Virginia—October 15.

Miss Mattie V. Summer, Norman, Georgia—October 15.

Miss Lucille Reagan, Big Spring, Texas—October 15.

Rev. and Mrs. J. E. Jackson, care of Miss Dora Garrett, Montevallo, Alabama—October 15.

Rev. and Mrs. C. C. Mariott, 309 Mission Road, Glendale, California—October 15.

Miss Cecile Lancaster, 3522 Cason Street, West University Addition, Houston, Texas—October 15.

Rev. and Mrs. J. W. McGavock, 1492 Faxon Avenue, Memphis, Tennessee—October 15.

Rev. and Mrs. Norman F. Williamson, care of Mrs. John Leadbetter, 309 Fourth Avenue, Rome, Georgia—October 15.

Miss Mary Crawford, 624 Park Drive, N. E., Atlanta, Georgia—October 15.

Miss Addie Cox, Carrollton, Alabama—October 15.

Miss Pearl Caldwell, Pontotoc, Mississippi—October 15.

Rev. and Mrs. M. G. White, (visiting relatives)—October 15.

Miss Reba Stewart, care of Mrs. Carlotta S. Tait, Camden, Alabama—October 15.

Miss Ruth Randall, Box 51, Fort Myers, Fla.—October 15.

DR. MADDRY WINS SCORES IN ITALY

"We came here (Turin, Italy) Wednesday and yesterday went on a 75 mile trip up toward the French border to visit our churches in the Italian Alps. It was a marvelous experience. We saw Italian village life in the raw. The Alps tower all about you and are covered with perpetual snow. We took lunch in the village of Sousa, at the foot of the Pass where Hannibal and Napoleon crossed with their armies into Italy. We visited five or six village pastors, met some of their people, saw their churches and preaching halls, and ate with them. It was an experience never to fade from my memory. The poverty and need breaks your heart. The people welcomed us with kisses and tears.

"We spoke almost an hour last night to a packed house, many standing. It is a new chapel,

**FOREIGN MISSION BOARD
REPORT OF THE TREASURER
JULY 1934**

Cooperative Program	\$23,257.75
Designated Gifts	15,521.54
Debt Account	18,728.90
Lottie Moon Christ Offering.....	159.28
Miscellaneous Income	1,482.89

TOTAL.....\$59,150.36

the best I have seen in Italy. The people heard with an eagerness I have never seen before. There were 20 confessions, all grown men and women. The harvest of the years is ripe in Italy. I have never seen anything quite like it.

"We will go to Milan tomorrow, where I speak Sunday. Then to Florence, Pisa, and will reach Rome Tuesday, July 13, 1934."—Charles E. Maddry.

MISSIONARY'S POINT OF EMPHASIS

When the Hundred Thousand Club first claimed our attention, it was natural that my husband and I take membership. We had observed the tragic effect of this debt upon our denominational life, both at home and on the field, and counted it a joy to have this small share in paying out in full. It is working no hardship upon us at all, since we have placed this, with other Kingdom interests, first in the list of needs. The point of emphasis is the deciding factor here, and He said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Participation with Christ in His world program, is but an expression of the reality of ones religion, and I truly thank Him that His grace has wrought in us this desire. His shall be the glory always.—A Missionary to China.

FALL MEETING OF THE BOARD

The fall session of the Foreign Mission Board will be held on October 16 and 17 in the Foreign Mission Board rooms, Richmond, Virginia. All state and local representatives will be expected to be present for these sessions. Many important matters are calendared for this meeting.

DR. JOHN LAKE'S BIRTHDAY

"Dear John's birthday, the first we have had the joy of spending together. Our lepers at Tai-Kam had planned a special celebration for June 11 (last year they celebrated though John was in America) and had invited us to be there. We had hoped to take a party of interested friends to the Island, about that time but this trip had to be postponed for two weeks. How sorry we were not to be there on the 11, but how we look forward to our trip next week! The lepers sent word to dear John that they could save \$10.00 among themselves to buy him a birthday present and wished to know what he would like to have. This meant his dear lepers would have to go hungry for a day. No wonder the thought of such sacrificial giving brought tears to his eyes! Of course, he sent them word that it would break his heart if they spent a penny for him, so they are going to give us some of the beautiful ferns that grow wild on Tai Kam for

our home. What a beautiful picture of genuine devotion is this desire of these dear leper friends! They almost worship John, for they know how often he has gone hungry for them, and how many, many times he has so joyfully suffered privation and risked his life for them. No wonder they love him so! To us it was a wonderfully, wonderfully happy day, though we worked as hard as we ever do—and that's saying a lot!"—Mrs. John Lake, Canton, China.

A MISSIONARY'S ECONOMY

I have belonged to the Hundred Thousand Club for the past two years, that is 1933 and 1934. Besides our economy as to our wearing apparel, we have done without a radio, have no rugs on our floors and with the exception of a few pieces, our furniture is second hand. This is a small thing. I only mention it because you asked, and don't think it will help, but want to comply with your request. We consider that the Baptist debt is ours for we are Baptists and it is our Lord's work. This is how we have economized in our home so we can be members of the Club, and do our part.—A missionary in South America.

TO THE OLD HOME CHURCH

"I'm bound to be in with you, my dear home church, on the Hundred Thousand Club, so herewith enclosed is \$24.00 for last year and this—'33 and '34.

"Every penny of my tithe goes through the Chinese church to which I belong, for does not the Scripture teach this?

"But, love-offerings (and He lets me hear them often), I am free to give elsewhere, so here's a sure enough one!

"The hope in the Hundred Thousand Club of getting clear before the Lord, joys my heart all up and down."—A missionary in China.

This is the second church whose Hundred Thousand Club this China missionary has joined and paid in for 1933 and 1934. She strongly believes that such money should be given through the church.

(Continued on page 11)

News comes from Berlin that the next meeting of the Baptist World Alliance will be held in Atlanta, Ga., in 1939. Now you may get ready to go. There are said to be 27,058 white Baptists in the city of Atlanta and probably still more Negro Baptists. The next meeting if held in Atlanta will be in the midst of the largest Baptist population in the world. Within a radius of 150 miles of Atlanta there are nearly 2,000,000 Baptists.

The following were graduated at the close of the Blue Mountain Summer School: B. A. Degree: Eula Dees, Walnut; Mrs. May Carter Dobbs, Calhoun City; Gertrude May Duncan, Liberty, Mo.; Wilma Green, Sturgis; Jennie Ruth Hill, Blue Mountain; Blanche Hodges, Pontotoc; Louie Frances Hodges, Blue Mountain; Leona McGregor, Randolph; Rosa Nell Mortimer, Winona; Mrs. Sallie Lou Rogers Ratliff, Blue Mountain; Becky Sanford, Memphis; Lula Geraldine Shackelford, Myrtle; Ruth Thompson, Houlika; Ethel Vandever, Eden; Katie Webb, Noxapater; Frances Artelia Whitten, Blue Mountain; Mildred Whitten, Blue Mountain. Diploma in Expression: Clara Powell Trussell, Jackson, Miss.

Editorials

THIS IS THE WORK OF GOD

When Jesus had fed the five thousand and returned to Capernaum, he found there a crowd of curious people who followed him to this side of the lake in hope of seeing more miracles of the same kind. They had their minds on marvels and particularly the sort which would keep them in plenty to eat at the free lunch counter. God made man with his head above his stomach but some people have reversed the position of these organs. Any man today would get a crowd if he could perform miracles like this, and no questions would be asked about his teaching or his moral character. But Jesus did not mean to be a mere wonder worker. Miracles were secondary in His plan and purpose. He used them for the relief of suffering and more especially as signs or proofs of his divine commission. Nicodemus was right as far as he went: "No man can do these signs except God be with him. We know that thou art a teacher come from God."

When the people found Him at Capernaum, they asked, "When comest thou hither?" He did not answer their question but rebuked their motive in following Him. They needed to know what was moving them, and to know that He knew it. It was not that they had come now to see by his miraculous power that He was a prophet, or the Messiah. This did not concern them. There was to them no appeal to reason or conscience or religious conviction in what had happened, it was an appeal to appetite, a convenient way to satisfy hunger.

And when he had rebuked their sensuousness, he quietly seeks to raise their minds to the things of the spirit. His words are good for us all: "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto you; for him the Father God hath sealed," set his stamp of authority upon.

Then it is they ask Him, "What must we do that we may work the works of God?" They probably had very vague notions of the "works of God," but He had had at least gotten their minds up a notch now that they seek some instruction as to the works of God rather than where the next meal was coming from. He had gotten them to ask the very question He wanted them to ask, or as near to it as they were capable of asking. In their sensuous souls now was sprouting some desire to know about the works of God. We may be thankful if this is awakened in us, or in others in whom we are interested.

"What shall we do?" He had told them to work for the food that abideth unto eternal life. There is soul hunger and soul food. There is that which is necessary to our immortal spirits, and which satisfies them and gives spiritual vitality and eternal hope and blessedness. And this is to be preferred above the other; it is to be sought and striven for at all cost. Where shall we find it? What shall we do?

Jesus has them now where He can answer their question, the primitive spiritual craving. When the desire is awakened, the answer is at hand. Until the desire is awakened there is no use to offer the help. Jesus said to the blind man, "Dost thou wish to be made whole?" He led the woman of Samaria to ask for what He wanted to give. His best gifts wait for our asking. And when they asked, "What shall we do?" the answer was before their eyes, "This is the work of God that ye believe on Him whom He hath sent."

This doubtless struck them with surprise. It still surprises most people. There still be some, and some of these profess to be Christian teachers or preachers who with great gestures of liberality say it doesn't matter what you believe, but it is how you live. They say it is not

important what ideas you hold about the person of Jesus, just live as He lived or as He told you to live. Just do according to the light you have. They insist that religion or Christianity is a life and not a creed.

Just be sure that this sort of talk doesn't fool you. A man with one eye ought to be able to see that it is exactly the opposite of what Jesus said: "This is the work of God that ye believe on Him whom He hath sent." Jesus stilled these inquirers right here. They and we will get no further until we get this right. You can't dodge the question as to your attitude and personal relation to Jesus. To believe on Him meant to accept Him as the divinely commissioned and accredited representative of God; to acknowledge His authority as complete and final; to put ourselves at His disposal and under His leadership; to commit the direction of our lives and the destiny of our souls to Him.

To go around this, to evade this is to miss everything. There is no such thing as doing the works of God when this is left out. Nothing can satisfy God or meet the demands of His will when His accredited representative, His own Son is refused. He that entereth not by the door, but climbeth up some other way, the same is a thief and a robber. Jesus refused to give instruction to Nicodemus while he was on the outside.

"He that believeth on the Son of God, hath the witness in him: he that believes not God hath made Him a liar; because he hath not believed in the witness that God had borne concerning His Son." When we have accepted the accredited Messiah, God's messenger, then the way is open to us for all "the works of God." "He that believeth on me, greater works than these shall he do."

REV. P. A. HAMAN

At the age of 89 years and six months our beloved brother in Christ and in the ministry passed away at the home of his daughter in Jackson. Since the death of his wife two years ago and for a few years previously he had made his home with Mrs. A. V. Haydon. He was born in Hinds County near Learned and lived most of his life on the farm where he was born. When a very young man he entered the Confederate Army and served till the end of the Civil War. Soon after his return at the conclusion of the war he felt the call to the ministry. His education was secured mostly in South Carolina from which state his parents came to Mississippi. He was married to Miss Brown of a prominent family in Hinds County. Together they spent over sixty years in the service of the Master. There were born to them six children, three boys and three girls, four of whom survive to mourn his loss and rejoice in the life which he lived.

Most of brother Haman's ministry was in Mississippi, given to churches within reach of his home. He served with honor and faithfulness in every field to which he was called. This writer knew him for about thirty-four years, and during much of this time was closely associated with him, having opportunity to know something of his real character and worth. His spirit was sacrificial like that of the Master. He never asked for high place, but considered that whatever field he was called to required his best. He counted not his own life or health dear to himself, but gave all to the Lord, and to the people whom he served. He loved the Lord and His people and delighted in their fellowship.

His sermons were carefully thought out, and were models of exact expression. There was no waste verbiage. His loyalty to the churches which he served was an example to all of us. He went through rain and flood. When he could not reach them by any sort of conveyance he walked. Many recall his name and ministry with gratitude.

His last years were inactive as to pulpit min-

istration, but Dr. Hewitt, his pastor, said his life gave inspiration and strength to many. The funeral service at First Church, Jackson, was conducted by his pastor, assisted by Rev. R. A. Langley, Rev. S. R. Young and the editor. A man will generally be known by the character of people attending the funeral. It was said of Stephen, "And devout men buried Stephen." So it was with brother Haman.

—BR—

Marie Dressler is said to have left in trust \$50,000 to take care of a Negro couple who had served her for 25 years.

Mr. Joe B. Mosely, B. Y. P. U. Secretary in Louisiana is in the Baptist Hospital in New Orleans after suffering a heart attack.

The writer was with brother J. W. White in a revival at Hurricane church the week of July 15. Though the number of additions to the church was small, there was some evidence of revived interest in the church. Brother White is one of our best men and very loyal to the truth. —N. H. Roberts.

On July 29 we began a meeting with brother L. F. Fowler and Second Church in Greenwood. The weather was hot, but the Lord blessed our efforts. We have known but few pastors so patient, self-sacrificing, and faithful as brother Fowler. The little church is still having a struggle. Opposition from without and indifference from within place a heavy burden upon the capable and consecrated pastor and his wife. While the meeting resulted in only a few additions, we believe some good was accomplished. Pray for brother Fowler who labors in such a hard field. —N. H. Roberts.

Evangelist Harry O. Anderson of Alhambra, California, and C. Les Randall of Little Rock, Arkansas, have just closed a great "Youth Crusade Movement" in Shreveport (July 29 to August 12 inclusive) under the auspices of the City B. Y. P. U., supplying for Dr. M. E. Dodd on three Sundays, and preaching to thousands of young people every night for two weeks in a great mid-summer outdoor revival meeting at the High School Stadium, seating 5,000. Scores were saved and hundreds reconsecrated their lives to Christ. Dr. Anderson is one of the great young people's leaders of the nation. He has a few dates open. He may be reached through the First Baptist Church, Shreveport, Louisiana. —Jno. S. Ramond.

Every now and then somebody remarks that organized crime is financed by the illegal sale of liquor. There might have been some excuse for this statement two years ago, but how any man can make such a claim today is more than has been proved. Will somebody show us the connection between the multitude of bank robberies and kidnappings and the illegal sale of liquor. We have never believed this sort of propaganda for legalizing liquor, and still less do we believe it now. Furthermore if there is illegal sale of liquor today it is not due to the prohibitionists, but to those who have voted against prohibition. We like to be charitable toward all men but the hardest efforts to be charitable is in dealing with people who use lying propaganda to support the liquor business, and next come the people who are given over to believe a lie.

The foolish chance that some good and simple people take to show their faith in God tends to discredit real faith. A man who allows a snake to bite him in order to show his faith in God to prevent death is yielding to the same temptation of the devil that Jesus resisted when the devil told him to cast himself down from the pinnacle of the temple to test the promise of God to preserve him from harm. Jesus refused. But some "holiness" people today fall into this very snare of the devil. Not one of them has had the promise fulfilled, "It shall in no wise hurt them," for they are acting presumptuously. We know that God answers prayer. He sends rain in answer to prayer of those in distress. But He will not restore a barn full of hay to one who burns it up just to see what God will do.

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Rev. Bryan Simmons, President of the State Convention, makes the address to the graduating class this week at the closing of the Summer School of Mississippi College.

L. T. Aultman assisted Pastor Roy Stanley in a meeting at Bethel church, Collins County, Texas. There were ten added by baptism and the church revived.

Information needed, as to the Baptist Memorial Hospital, by persons preparing reports on Hospitals, for Mississippi Associations, will be gladly sent. Address Superintendent Baptist Hospital, Memphis, Tenn.—M. D. Jeffries, Pastor.

One hundred years ago there was one Baptist to every 31 of the population; in 1933 there was one Baptist to every 13 of population. In 1845 there was one Negro Baptist in the South to every 16.7 Negroes in the population; in 1930 there was one Negro Baptist in the South to every 3.2 Negroes in the population.—Ex.

Sir Herbert Samuel, first High Commissioner of Palestine under the mandate, has an illuminating article in a recent New York Times on development in that country. In the fifteen years since the War, the population has doubled. Electric power is being supplied for a great part of Palestine from power plants on the Jordan. Just north of Jaffa (Joppa) where twenty-five years ago there was not a house, there is now an all-Jewish city, Tel Aviv, with a population of almost 100,000. One new hotel in Jerusalem involved an expenditure of approximately \$1,000,000. The relationship between the Jews and Arabs has not improved much.—Ex.

Dr. Geo. W. Truett was elected president of the Baptist World Alliance in Berlin. This means that he is expected to serve in this office for the next five years. This is a well deserved honor. Dr. Truett is perhaps the world's outstanding Baptist preacher today, and he is as great as a man and Christian as he is as a preacher. He has the love of the Baptist people as few other men have ever had, and has been honored by his brethren on many occasions. These honors have left him as gentle and unspoiled as ever. He has been president of the Texas Convention, president of the Southern Baptist Convention, and in the absence of Dr. Mullins presided over the meetings of the Baptist World Alliance in Toronto, Canada, six years ago. Southern Baptists are honored in having him elected to be president of the Alliance in Berlin.

More than once you read in the Bible that "God gave them up." This means not only that they were abandoned of God, but that they were allowed to pursue the way they had chosen, and they suffered the consequences of their own conduct; and that this suffering was in line with the course they had chosen. The policies adopted by the federal government in combating the depression were some of them ill-chosen and have brought about serious penalties. We are not passing wholesale condemnation upon them, for many of them were purely experimental. Now those which have brought evil upon us ought to be pointed out and they ought to be abandoned. The destruction of crops and the destruction of livestock are contrary to all the principles of righteousness and the laws of God and of nature. Now we are beginning to see the folly of it. The Lord has sent the drouth and is rebuking us by giving us an excess of our own ways. The curse on the barren fig tree was because it had not produced. Barren lands are today God's answer to man's efforts to destroy. Cattle have died by the thousands. Those who pay 25 cents for bacon which they bought two years ago for ten cents fail to appreciate "prosperity." And we are beginning to pay the price in lives and injuries and destruction of property for the liquor we brought back. "Clouds and darkness are round about Him. Righteousness and justice are the foundation of His throne." When will we learn to distribute the surplus to the needy, instead of destroying it? Some officers ought to be tried for wholesale arson.

The Young People's Revival conducted by a group of students under the auspices of the Mississippi Baptist Student Union is in progress. Sanke is pastor's assistant at First Baptist. The meeting starts with a fine spirit of cooperation and good attendance.

In the article by brother L. D. Posey which appears in the Record of August 9, the title of the article should have read, "There must be also heresies among you, that they which are approved may be made manifest among you."

Sallis church had to its help Dr. Selsus E. Tull the week of July 22. His messages were scriptural, forceful, persuasive. There were six for baptism, one by letter. Our community was edified by the preaching of this peerless preacher.—N. H. Roberts.

Have just closed two very fine meetings. One at Cato where Bro. D. Jasper Miley is pastor. The other at Macedonia church just south of Mendenhall where I preach Sunday in the afternoon. At Cato we had fine attendance and a good interest and nine additions. At Macedonia we had unusually large attendance and thirty-four additions, the pastor doing the preaching.—Chas. C. Jones.

Mrs. Livingston Johnson died in Raleigh, N. C., July 31. She was the widow of the former editor of the Biblical Recorder, and mother-in-law of the present editor, Rev. J. S. Farmer.

Mr. and Mrs. Carl A. Kosanke announce the arrival of a son, Carl Raymond Kosanke, who was born on Saturday, August 11th. Mr. Kosanke is pastor's assistant at First Baptist Church, Brookhaven.

Wake Forest College (Baptist in North Carolina) was recently given \$1,000.00 by the will of W. J. F. Spence. It is said that other gifts in the past few months came from Dr. B. W. Spillman to endow the Spillman Philosophy Seminary and from Mrs. J. T. Stephenson to endow the Stephenson Laboratory of Physiology. Amounts of these two not stated.

Pastor D. W. Moulder had Rev. F. W. Gunn with him in a meeting in Pine Grove church, Simpson County, including first Sunday in August. Overflowing crowds. Many rededicated lives, five joined by baptism and seven by letter. Brother Gunn was asked to come back next year.

After assisting in revivals during the summer, Prof. E. O. Sellers is now supplying the pulpit of St. Charles Avenue Church in New Orleans.

Mr. T. L. Turner, editor of the Ruleville Record, has a strong editorial in a recent issue on Law Violations. He is giving some much needed admonition.

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

blanks and associational tables, is being mailed this week to the associational clerks. Please write to the clerk of your association if you do not receive the material which you need. He is supposed to send the letter blanks to the church clerks, and the reports to those making reports to the associations.

THE SECOND COMING OF CHRIST:

A PRIMER STUDY

By H. Beauchamp

Two preachers were conferring as to the things they preach about and in the course of their conversation the second coming of Christ was mentioned and one of them remarked, "You know, I don't go in for that sort of thing," as though the second coming of Christ were a matter of small importance and it was entirely optional with him as to whether he gave it any consideration. Was he right? Oh, should he seek to know all that he can learn from the Word on the subject and then proclaim what he has thus learned to those who look to him for spiritual guidance and instruction in Bible truth? May a spirit-called preacher, without blame, neglect the second coming of Christ or waive it aside disdainfully as though it were

not important and as though he had no responsibility for proclaiming what the Holy Spirit teaches on the subject?

It is undoubtedly true that the biggest, most stupendous, most significant event that the future will bring to the experience of the human race is the second coming of Christ. His first coming was an event of tremendous significance, but it was enacted in humility and ended in the shameful death on the cross, with Christ "despised and rejected of men," but His second coming, we are assured, will be altogether different. It will be triumphant and glorious in the highest degree. The trump of God will announce it. His voice will awaken the dead in Christ. The voice of the archangel will startle the world to attention while He, conveyed by a cohort of His mighty angels, will be "revealed from Heaven with flaming fire, taking vengeance" on His enemies (2 Thess. 1:7, 8) and setting up His reign with His saints. Satan, His arch enemy, will be brought low and bound with chains and will be cast into the bottomless pit.

It is doubtful if the human imagination in its loftiest flight can take in the splendor, sublimity and triumph of that glorious pageant, the like of which, we may well believe, the universe has never witnessed. All other events will pale into insignificance in comparison with it. The glorified Christ will occupy the center of the world's stage. Doubtless the intelligent universe will look on with bated breath, and contemplate with awe and the supremest concern the events that mean that the Lord of Glory is coming to the earth to put the finishing touches on His glorious work of redemption.

If the creation of this earth was an event of such importance as to cause "the morning stars to sing together and all the sons of God to shout for joy" (Job 38:7), what a hallelujah chorus must resound through the universe on the occasion of the appearing of the "Great God and our Saviour Jesus Christ" (Titus 2:13) to visit this small planet of ours to bring to a glorious realization and a happy fruition the hopes of prophets, apostles and expectant saints of all the ages and to consummate His final and complete triumph over Satan and all evil. And yet, these things are so unimportant that the preacher said, "I don't go in for that sort of thing."

To be sure, there are mysteries and difficulties encountered in the interpretation of the scriptures relating to the second coming, but undoubtedly there are certain things about it that we can readily comprehend, accept and believe because we find them clearly and explicitly taught in the Bible. They lie on the surface of scripture statement. It requires no great amount of erudition, or scholarship, to lay hold of these plainly stated facts of prophecy. We, of course, should not try "to be wise above that that is written." It is a big subject, involving a great body of truth that is interlocked with prophetic vision of both Old and New Testaments, reaching even into the eternities, past and future. If we think of it as a mighty ocean of truth we need not wade too deeply into it for our capacity, but we may at least lay hold of such truths as our minds can grasp while we hope and pray for further light. We have simply to believe, with implicit faith, what the Word says, and in doing this we will be "giving heed to the sure word of prophecy," as we are commanded to do. There are some dozen or more such prophesied facts, and in the simple statement and enumeration of them we will have a sort of primer on the second coming of Christ. Attention is called to fourteen points, as follows:

HIS RETURN PROMISED

1. When Christ ascended on high and a cloud received Him out of sight, two men in white apparel stood by and assured His disciples that He would return in the same manner as they had seen Him go (Acts 1:10, 11). His apostles and other disciples steadfastly looked for His promised return.

(Continued on page 7)

THE GREAT COMMISSION

THE UNCHANGING IMPERATIVE FOR THE MISSIONARY ENTERPRISE

Dr. Charles E. Maddry, Executive Secretary,
Foreign Mission Board,
Southern Baptist Convention

The redemptive purpose of God, waiting through the centuries for the "fulness of time," was wrought out in human history, on a hill called Golgotha. The Lamb that was slain from the foundation of the world for the redemption of men, was slain in full view of all men. The crowds that came to see Jesus die, were representative crowds. The world in miniature gathered around the foot of the cross. Gazing out over the throng that swept and surged around the brow of Calvary, one is impressed by the strange mixture and the representative character, of the multitude that gathered there.

Pentecost was the beginning of a new order, a new dispensation. The risen and enthroned Christ is to work henceforth, in the hearts and consciences of men, through the personality and power of the Holy Spirit. It was entirely fitting therefore, that there should be "devout men from every nation under heaven" present in their representative character and capacity at Pentecost, to witness the inauguration of this new and revolutionary departure in race redemption.

Between these two focal points, in world redemption, is the mount in Galilee, where believing and waiting disciples received their marching orders from a risen and victorious Christ. One is tempted to believe that the "above five hundred," mentioned by Paul as having seen Him after His resurrection, were there also in their representative character and capacity when He gave the Great Commission.

The scene itself is truly majestic and kingly. The wondering disciples are gathered on the mount appointed, waiting for Him with subdued joy, with glowing expectation. Jesus comes among them clothed with His risen humanity, and wearing in His person the marks of Gethsemane and Calvary. Joseph's empty tomb is behind Him and the wide reaches of a lost and sinning world stretch out before Him. Jesus speaks, and His words are startling in their significance, staggering in their audacity.

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and . . . lo, I am with you always, even unto the end of the world."

These are the marching orders of Christ to His waiting church. They came to the disciples of the first century with compelling force and divine authority. These disciples went out with burning zeal and flaming enthusiasm to carry the story of the "Good News" to all the world, believing literally and implicitly in the promise of Jesus, "Lo, I am with you always, even unto the end of the world!"

Studying somewhat in detail the purpose, scope and ultimate out-come of the Great Commission, we find that the following facts may be assumed and deduced therefrom:

The Great Commission is:
Timeless in its origin;
Universal in its scope;
Individualistic in its application;
Certain in its triumph.

I. THE GREAT COMMISSION IS TIMELESS IN ITS ORIGIN.

The last words of great men are always significant and impressive. The world waits with bated breath for the last words of its heroes and martyrs. Washington's "Farewell Address" to his countrymen, after a lapse of nearly a century and a half, is still influential and potent in shaping the course and destiny of the American Republic. This command of Jesus from the mount in Galilee, is eternally binding upon His disciples and compelling to the last degree.

But the Great Commission is not the founda-

tion and ultimate obligation for the missionary enterprise. The Great Commission does not create for Christ's churches an obligation to preach the gospel to every creature. It simply states in terms of the last command of our risen Lord, the binding and eternal obligation and purpose, that had existed in the heart of God from the beginning. The missionary enterprise rests on the nature of God,—"for God is love." Granted a God who loves all men,—granted sin that had brought ruin and death on the race whom God loved, and you have the foundation and obligation,—the eternal and unchanging imperative, for the missionary enterprise. The missionary enterprise, therefore, originated in the great loving heart of God.

Suppose you were asked to define, in point of time, the redemptive ministry of Jesus. I imagine some would say that it began with the babe in Bethlehem, and ended on the mount of Ascension, whereas it began before the foundation of the world, before man was created, before the worlds were formed. It always existed in the heart of God. Christ was a "Lamb slain from the foundation of the world." Peter declares that we have been redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you."

In a book by Dr. Breed called, "The Preparation of the World for the Coming of Christ," the author shows the out-working of God's age-long purpose and plan for the redemption of the race in terms of human history. He traces the stately stepping of God in the rise and fall of empires and kingdoms, in the development of races and peoples, and in the growth and perfection of language and culture. He shows that every tribe and nation and race has made its contribution to the onward sweep of God's eternal purpose, culminating in the "fulness of time" when Christ the Saviour appeared.

So Calvary's Cross and the mount in Galilee, are but focal points and culmination stages in the one, continuous, ever-progressive purpose and plan of God for human redemption. This purpose and plan of God has existed and persisted in the heart of God from the beginning. "God is working His purpose out, as year succeeds year;

God is working His purpose out, and the time is drawing near;

Nearer and nearer draws the time, the time that shall surely be,

When earth shall be filled with the knowledge of God as the water covers the sea."

Christ, sitting at God's right hand in glorious majesty and power, knowing the purpose and plan of God from the beginning, takes the long view of things, the mighty sweep of God's eternal purpose from the foundation of the world on the consummation of the Age, and He is not discouraged. He is the expectant Christ. He knows that this great missionary enterprise can never fail, because it is established in the eternal and unchanging purpose and plan of God for humankind. God has made provision for all men through Christ.

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but all should come to repentance."

Jesus risen, enthroned, reigning, at the right hand of God is still the expectant Christ. For fear that some lost soul in the wide reaches of time would feel left out, He sent one last invitation and entreaty through John on Patmos:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely."

This attitude of expectancy, characterized the Christianity of the first century. The early church was radiantly expectant, joyously aggressive, boldly courageous and triumphant.

What a contrast with the Christianity of the twentieth century! We today have largely lost that expectancy in our churches, in our preach-

ing, in our conversation and in our daily living. Many have lost hope, multitudes are in despair. Pessimism has gripped the hearts of men everywhere, and many of Christ's churches are shorn of power and bankrupt in faith. Many heralds of the Good News are defeated in spirit and are preaching a defeatist gospel. They have taken the "grasshopper" attitude. It is the attitude that was taken by the ten spies who came back to Moses at Kadesh-Barnea, and made the majority report of condition in Canaan, as they appeared to them. They said the land was wonderful, that it flowed with milk and honey, and that everything reported about it was true. But they said the cities were great, the walls were high, and the giants, sons of Anak, were there, and they could not take it! It is the unusual that frightens us. We are told that these giants had six toes, and we suppose they had six fingers also. Somewhere we are told that one of them carried a staff as big as a weaver's beam! So they said, "We were in our own sight as grasshoppers," and added significantly, "and so we were in their sight."

Many of Christ's followers today, have taken the same "grasshopper" attitude. We have taken the short view of things, the view of the years, of one generation, of the period of economic depression, and we are discouraged and defeated. Whereas Jesus takes the long view of things. He remembers that "a thousand years in His sight are but as yesterday when it is passed." He sees the long, eternal sweep of God's purpose and plan for the redemption of the race, and He is not discouraged.

"He shall see the travail of His soul and shall be satisfied."

II. THE GREAT COMMISSION IS UNIVERSAL IN ITS SCOPE.

We are told that Alexander the Great conquered the whole world and wept because there was no more to conquer. The dream of universal sway and dominion has gripped the imagination and fired the ambition, of kings and emperors and potentates from the dawn of history to this hour. The only universal empire men knew in the time of Jesus was the wide extended empire of the Caesars; and this was built on military conquest and sustained by the brutality of military force and stern necessity. Religion had always been racial, tribal, national. Rome, until the advent of Christianity, was indulgent and tolerant toward all religions, and encouraged the veneration and worship of many deities.

The parting words of Jesus stamp Christianity as the one and only universal religion. The field of the missionary enterprise is the whole world, as represented by "all the nations," and "go ye into all the world." This was a new and strange doctrine that fell on the ears of waiting Jewish disciples. Nevertheless, nothing less than the world-wide sway and universal dominion of the gospel was in the purpose and aim of Jesus as He stood on Galilee's mount.

The disciples of the first century went out from Pentecost impelled by the purpose and dominated by this ideal,—the world-wide dominion of the gospel of Christ. In the second century, Celsus, with a spirit of contemptuous intolerance for the claim for Christianity, said that a man must be out of his mind to think that Greeks and Barbarians, Romans and Scythians, bondmen and freemen, could ever have one religion.

But this was the burden of Paul's message to the Greeks on Mars' Hill:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation." (Acts 17: 26).

It has been the message of every devoted servant of Christ through the centuries—Christ is the one universal Saviour of all men, or He is not the Saviour of any. He said, "I am the way, the truth, and the life." Truth can never be circumscribed or parochial, tribal, racial or national. Truth is world-wide and universal. We find a common meeting ground at the cross of

Christ for every tribe and tongue and race. Through the teaching and practice of Christ's gospel we find God as the factor of all mankind and all men as brothers, in a common fellowship. All barriers of race and color, of language and social distinctions, are broken at the cross.

"The crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth,
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.

"Come, clear the way then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.

To this Event the ages ran:
Make way for Brotherhood—make way for Man."

—Edwin Markham.

(Continued on page 15)

CONCERNING THE NEW TRAINING COURSE FOR SUNDAY SCHOOL WORKERS

P. E. Burroughs,
Educational Secretary

The Sunday School Board in its last annual session following the suggestion of its Text Book Commission ordered that a unified, simplified and coordinated system of training work be devised and offered. In accordance with this instruction, two training courses will henceforth be offered, one for the Baptist Training Union and one for the Sunday School.

This announcement concerns the Training Course for Sunday School workers. The Mississippi State Sunday School Department is announcing details and will give from time to time full information regarding the new course. We here present the new course in broad outline.

The Sunday School Manual will be discontinued and in its stead four books will be offered leading to the diploma. Sixteen books which may be selected from an extended list will comprise the regular course. Four books after the diploma will lead to the Red Seal; four more books will secure the Blue Seal; while four more books will lead to the Gold Seal which will complete the diploma.

The books leading to the diploma will for the most part be ready September 1, 1934. Other books will be issued in rapid succession, and it is expected that all of the books in the course will be ready for use by November 1, 1934. All books in the course will sell for 60 cents in cloth and 40 cents in paper.

Following are the Diploma books:

(1) **Outline of Bible History**, by P. E. Burroughs, or

The Book We Teach, by J. B. Weatherspoon.

(2) **Building a Standard Sunday School**, by Arthur Flake, or

Book to be announced.

(3) **Some Learning Processes**, by Leavell and Hill, or

Growing Christian Character, by J. M. Price.

(4) **When Do Teachers Teach**, by Trumbull and Campbell, or

Looking At Learning, by J. L. Corzine.

New and somewhat exacting requirements are offered for teachers and students. These are printed in all of the new books. They must be observed in all cases before awards can be granted. New awards can be given only for the study of the books listed in the new course and completed in accordance with the revised requirements. Teachers of training classes will therefore send for report blanks when they accept assignment to teach.

Questions arising will be cheerfully answered by your State Sunday School Secretary or by P. E. Burroughs, Educational Secy., Baptist Sunday School Board, Nashville, Tennessee.

BAPTIST GROWTH IN NEW ORLEANS

W. W. Hamilton, President of
Baptist Bible Institute

"There are some people present here today who will live to see the time when New Orleans will be known as a Baptist city." This statement was made in an address recently, and Dr. John W. Inzer spoke out and said, "That will be going some." The above prediction was based on Baptist progress since B. B. I. was founded by Southern Baptists in 1917 when the Convention met in New Orleans. The school began its first session in the fall of 1918.

Dr. E. P. Alldredge, in the 1934 "Handbook," gives many interesting facts as to the New Orleans churches. The figures given do not include the many thousands of Negro Baptists. There are reported to be 129,632 Negroes living in this city, and Baptists claim thousands of these as members in the more than one hundred Negro Baptist churches.

In 1917 there were six white Baptist churches with 1,242 members, and in 1934 the "Handbook" says there are 23 churches with 6,524 members, 4,516 in Sunday school, 61 B. Y. P. U.'s and 65 W. M. U. organizations. Church property, not including the Hospital and B. B. I. and the Rescue Mission, is valued at \$204,570.00, with total gifts of \$85,826.18 and \$15,018.79 for missions and benevolences.

The comparison with other districts in Louisiana is just as surprising. The New Orleans Association stands sixteenth in the number of churches, but is second only to Caddo (in which Shreveport is located) in total gifts and is second in gifts to missions. It is now third in membership, and fourth in baptisms, and fifth in value of church property. Deer Creek led in baptisms with 650. Caddo reports 581, Moorehouse 517, and New Orleans 418.

Southern Baptists are at least realizing on the mission money invested in this great home and foreign field, and will do well to increase their gifts to the Hospital and to the Baptist Bible Institute and to other work here. Some who read this article will live to see the time when New Orleans will be known as a Baptist city.

(Continued from page 5)

Now Our Great High Priest

2. In the meantime Christ is Great High Priest having "passed into the heavens" (Heb. 4:14) and is "set at the right hand of the throne of the Majesty" on high (Heb. 8:1) to "appear in the presence of God to make intercession for us" (Heb. 9:24).

Time of Second Coming Concealed

3. With divine purpose the time of His second coming is completely and effectually concealed from us, so that we cannot even approximately locate it (Mark 13:32), and we should not attempt it. When it comes it will be a surprise to all.

Commanded To Be Ready

4. We are commanded to be ready for that coming as an event that may take place at any moment, but at the same time one which may not occur till some distant future time known only to the Father (Luke 12:40; Mark 13:32). We are assured that living in expectation of His coming for the saints and His "glorious appearing" will make one a better Christian (1 John 3:2, 3). We are, therefore, enjoined to "love His appearing" (2 Tim. 4:8), and it is sinful not to be interested in the second coming of Christ.

Raises the Dead in Christ and Translates the Living Saints

5. When He comes He will raise from their graves "the dead in Christ." The living saints "will be caught up with them to meet the Lord in the air" (1 Thess. 4:16, 17) and "so shall we ever be with the Lord." This is the first resurrection. The "rest of the dead (the wicked) live not again till after the Millennium" (Rev. 2:5).

The Judgment Seat of Christ

6. We will all appear before the judgment

seat of Christ (2 Cor. 5:10) where He will sit to exercise judgment, including the rewards of the glorified believers (1 Cor. 3:11-15). A period of extreme tribulation "such as the world has never seen" (Matt. 24:21) shall come upon the earth.

Returns With Saints and Angels

7. Amid scenes of glorious triumph, beheld by all, He shall return to the earth "with all His saints" (1 Thess. 3:13) and with His mighty angels (2 Thess. 1:7).

Satan Consigned to the Bottomless Pit

8. Satan, having already been cast out of heaven and confined to the earth, will be bound with chains and cast into the bottomless pit for a thousand years. When the thousand years are fulfilled he is "loosed for a little season and goes forth to deceive the nations and gather them to battle" (Rev. 20:2, 3, 8).

The Millennium

9. Christ shall reign with His saints for a thousand years (Rev. 20:4). This is what we call "the millennium." The Jews, having been restored to their land (Jer. 16:15, 16) converted to Christ,—"a nation in a day" (Zech. 12:10; Isa. 66:8), shall reign with Him in the millennium.

The Resurrection of the Wicked

10. In a great battle led by Gog and Magog, Satan's forces are defeated by fire from heaven that devoured them (Rev. 30:9) and at the conclusion of the millennium the wicked dead are raised from their graves: This is the second resurrection.

The General Judgment

11. The judgment of the Great White Throne will be set. "The books will be opened and small and great will be judged out of the things which were written in the books" (Rev. 20:11-13),—the General, or final Judgment.

The Book of Life Opened

12. "Another book is opened which is the Book of Life" (Rev. 20:12, 15) and those whose names were found written therein are saved from the lake of fire (Rev. 20:12-15).

The Lake of Fire

13. Satan and his allies, together with those whose names are not found written in the Book of Life are cast into the lake of fire prepared for the devil and his angels (Matt. 25:41). This is the second death (Rev. 20:14).

A New Heaven and A New Earth

14. The earth and the heavens shall be destroyed by fire and pass away, but a new heaven and a new earth shall appear "wherein dwelleth righteousness" (2 Peter 3:10-13; Rev. 21:1, 2) the full significance of which is not revealed to us.

The Bible student may think of other prophesied facts as clearly and explicitly taught as these fourteen but certainly all Bible students can grasp and believe these fourteen statements are clearly seen that they are taught in the passages cited. There are details and related events that we may not at present be able to fit in. There are possibly also questions of interpretation that we may have to leave for further light but certainly the acceptance of these fourteen points will furnish us a basis for further study of "His glorious appearing" and thus we will be obeying the divine injunction to "take to the sure word of prophecy." (2 Peter 1:19).

It is probable that the attitude of most of our preachers and Bible teachers toward the second coming of Christ is one of deep respect and sacred concern, but occasionally we find one who treats the subject lightly or with neglect, if not disdain. To some it seems to be almost a sort of joke. This is probably because of the mysteries and difficulties of understanding it all and the mistakes that have been made by some mis-led teachers of the subject who "darken counsel by words without knowledge." None of these things, however, furnish a legitimate excuse for neglecting, much less treating disdainfully, that event which is far and away the greatest and most significant event that will ever happen in the experience of the human race.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

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Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

STATE MISSION WEEK OF PRAYER SEPTEMBER 17-21

OUR PRAYER CALENDAR

17—FRIDAY

Pray for Miss Elma Elam, Shaki, Miss Lucille Reagan, educational work, Lagos, Nigeria.
Trust in Jehovah and do good—Psa. 37:3.

18—SATURDAY

For Dr. Jeannette Beall (on furlough), medical work, and Miss Alda Grayson, nurse, Lanchow-Fu, China.

Beloved, now are we the children of God.

—I Jno. 3:2.

19—SUNDAY

Pray that peace may prevail between Japan and our country.

Be at peace, one with another.—Mark 9:50.

20—MONDAY

Pray for Rev. and Mrs. W. B. Johnson, evangelistic work, Kunshan, China.

Every good gift—is from above.—Jas. 1:17.

21—TUESDAY

For Rev. and Mrs. W. H. Berry, educational work, Bello Horizonte, Brazil.

In your patience ye shall win your souls.

—Luke 21:19.

22—WEDNESDAY

For editors of Royal Service.

I will give thee counsel.—Ex. 18:19.

23—THURSDAY

For Rev. and Mrs. L. E. Blackman, evangelistic and educational work, Shanghai, China.

Be not anxious for your life.—Luke 12:22.

—o—

By the time you receive this issue of our paper we hope to have the State Mission Week of Prayer Programs ready to put in the mail. Watch for your package and begin to make plans promptly for a great Week of Prayer. We urge you to spend much time in prayer for a victory, for Him on these dates, September 17-21.

Don't forget to order your copy of "After This Manner," price 15c, from W. M. U. Office, in preparation for this great cause.

—o—

This message came to our office from Miss Mallory on August 9th: "Last night here at Ridgecrest I got a telegram saying that Dr. W. J. Cox died Monday evening at 6:15 and that the funeral would be Tuesday afternoon." Woman's Missionary Union is grieved to have this message. I know that Mississippi women will lovingly bear Mrs. Cox, our Southwide Treasurer, up in their prayers.

—o—

(Continued from last week)

Kathinsha was converted the spring before she came to the school. At first her family ridiculed her and made it very unpleasant for her, but by her prayer and patience, in less than three months, the whole family became Baptists. She was eager to learn the Bible, and so bought one when she came to school. Recently in a talk at the women's meeting, she said "I feel as if it is my very own soul, for during the two years, it has been my text book."

Helena is a Russian girl, who was turned out of her home by her parents, when she became Baptist. She is a fine, strong character and devout Christian. She is going to work with a group of Ukrainian women on the Russian border. She will be the first worker they have had.

Eugenia is an orphan, and comes from village where there is a group of only six Baptists. Of this group, there are three women and three young people—Eugenia, her sister and a young University student. Eugenia will come back to the school next year to help with the music, and to continue her high school work in the city school.

Mary is the only member of a Baptist church in her family, but her people are friendly. She has been teaching the primary class in the Sunday school since she has been here. Very recently, her father who was well-to-do, lost everything, so her home-going will not be very happy, but she will work as the others, wherever the Lord leads her.

Elizabeth is a fine speaker, and will be a leader among the women. We ask you to pray for these fine girls, who must endure criticisms, hardships and sometimes persecutions as they go into the fields to work for the Master.

All of these girls spoke at our Day-for-Prayer for Home Missions in March, telling of the needs of new things for our Roumanian Baptist women. Programs had been sent to societies all over the country, and the power of united prayer was felt. We have in the Seminary this year a young gypsy student, who talked at this meeting, telling of a small gypsy church in Arad. His message awakened a deep interest in this sadly neglected people in our midst. Our interest was also aroused in the colony of lepers in Roumania, whom we hope to help in some way. It was decided to divide the collection for the day between the work for the gypsies and the support of the workers for the Ukrainians—hoping that in the near future we can find a way to reach the lepers also.

Since the meeting that day, there came from another W. M. S. a small sum of money which was given in another such gathering of women, whose interest in Home Missions was awakened by the programs sent out from our office here.

We are very proud and happy to have published this year, the first book for Baptist women in Roumania, edited by a Baptist woman (Earl Hester). The subjects treated in the book "Woman in Royal Service" are:

1. Christ and Woman.
2. Woman as Wife and Woman as Mother.
3. Women's Missionary Societies.

a—What they stand for.

b—Why we should organize.

c—The purpose of W. M. S.

4. Practical Suggestions for organization, study and missions.

5. Stewardship and Tithing.

6. Missionary societies for young women.

This book is a whole library in itself and with the Bible will be the only library that most of the women will possess. The good that such a book will do cannot be measured.

The education and training of these girls, the literature and books which we are enabled to publish and send out, are made possible by the Lottie Moon Offering. How grateful we are that we will have it this year and can carry on the work. The fall of the dollar has made a great difference in our income but we have economy down to a fine point. Since the girls do all the work, there is no expense for service. Food for the school averages 10,000 lei a month.

Last year it took \$60.00 to buy that amount of lei, now it takes \$100.00, the value of the dollar being 40 per cent less than it was. But while it has been hard on us abroad, it has been a life saver at home and we rejoice in the upward trend.

In a letter from friends today we have the good news that a group of our elect ladies may come on to Hungary and Roumania after the Baptist World Alliance. What a joy it would be to us. We wish it might be in September when the school opens but you would be welcome at any time, and we are sure if you once see all the possibilities and opportunities in these European fields, never again would the question be asked, "Do you think it is worthwhile to spend your life over there?"

Emma G. Gill

Earl Hester

Ida Hurley

—BR—

NEW BOOKS ON JAPAN

At the Gates of Asia. Mrs. J. S. Farmer.

Mrs. Farmer (formerly Mrs. Calder Willingham) was for seven years a Southern Baptist missionary to Japan. Beginning with the historical story of the entrance of Commodore Perry into the previously forbidden gates of Japan, Mrs. Farmer clearly, concisely and appealingly presents the story of Japan from the social, moral, economic and political point of view, as well as from the religious aspect. She interprets the progress of Christianity through a detailed portrayal of Southern Baptists' part through the years, and finally brings her story of Southern Baptists' Kingdom enterprises in Japan up to the present moment. There will also be suggestions for the teacher in presenting this study of the story of Southern Baptists in Japan. Every Southern Baptist will want to read and study this new book on Japan. (Ready in the fall).

Price: Paper, 50c.

—o—

Christ and Japan. Toyohiko Kagawa.

Kagawa is universally accepted as one of the outstanding Christian social leaders of our time. In this striking new book he discusses intimately the problems of this people. We see the soul of Japan as it emerges from drowsy medievalism into the clamant modern age. He throws a strong light on Japanese character, its strength and weakness, and speaks boldly on Japan's international problems. Kagawa presents a stirring message on Japan's need for Christ and an appeal for closer fellowship between East and West in carrying forward the Christian mission.

Price: Cloth, \$1.00; Paper, 50c.

Japanese Women Speak. Michi Kawai and Ochimi Kubushiro.

A message from the Christian women of Japan to the Christian women of America. This book emphasizes the work which has been accomplished for the Christian women of Japan and shows how they are carrying on in winning Japan for Christ.

Price: Cloth, \$1.00; Paper, 50c.

—BR—

Dr. A. T. Robertson of Louisville recently went to North Carolina to the funeral of his sister. He alone survives of ten children.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

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address as well as the new when writing us
for a change. If you do not send in your
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Our Advertising Department is in charge
of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
York Office, Room 2324, 551 Fifth Ave.,
New York, N. Y.; Franklin E. Wales, 6th
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East Mississippi Department

By R. L. BRELAND

SCUNA VALLEY

This little Baptist Church is
located four miles southeast of
Coffeeville in Yalobusha County.
The first Sunday in August a
meeting of several days began there
and continued until Saturday night.
Dr. Clyde L. Breland, pastor of
First Baptist Church, Richmond,
Ky., did the preaching; and those
who heard his series of sermons
said that they had never heard a
better series in a meeting. The
congregations increased, especially
at the evening services, to the very
last service.

The church responded to the
ministry of the preacher. It was
seemingly revived, and a number
were added to the membership
some by baptism. Rev. R. A. Coop-
er, one of our veteran ministers,
was with us in the meeting part of
the time. Bro. John J. Gillon, an-
other veteran and the father of the
late Dr. J. W. Gillon, and who lives
a few miles away, was in every
service. Deacon G. E. Denley, a
member of the church, was present
constantly and added much to the
services. All the membership was
loyal and true.

This church still worships in the
school building. There is some talk
again, especially by the women, of
the beginning of a house of wor-
ship. When the women get to talk-
ing and praying for a thing pretty
soon it is begun. Pray for us over
this way. The church was glad to
have Dr. Breland with them and
were heard to express themselves
that they hoped to have him come
this way again soon.

Someone has said: "Nobody who
is somebody ever looks down on
anybody."

Hon. W. J. Bryan is reported as
saying: "That most men who pride
themselves on being self-made
usually worship their maker." An-
other man was heard to say when

he heard a man acclaim himself as
self-made: "That relieves God of
a great responsibility."

Rev. L. J. Crumby is holding his
meeting with the Dividing Ridge
Church, Yalobusha County, this
week. For several years he has
done his own preaching in the
meeting here.

The Yalobusha County Baptist
Association will convene with Pil-
grim's Rest Baptist Church in the
eastern part of the county, 10 miles
out from Water Valley, on Sept.
5 and 6. Visitors will be welcome.
G. E. Denley, Coffeeville, is mod-
erator, T. T. Gooch, Oakland, is
clerk.

That was a humiliating report
gotten out by the State Board of
Health of Mississippi a few days
ago. 424 killings in the state in one
year, more than occurred in 15 oth-
er states of the union. Half of
these were caused by liquor, and
some are evil enough to want more
whiskey in the state. Mississippians
should drop their heads in shame
and put their heads together to
stop this shameful condition. Many
more legal hangings will help. On-
ly 5 of all these murderers were
hanged for their crimes, and they
were mostly negroes. Let the law
be enforced.

The recent death of Rev. P. A.
Haman, at Jackson, removes from
our midst another of our old "Vet-
erans of the Cross." One by one
these old pioneers of the Baptist
faith are crossing to the other side.
They stood for the faith in days
when the denomination was in the
making in Mississippi. They receiv-
ed but little for their services, and
yet they preached and carried on.
We owe these old ministers a debt
of gratitude that can never be paid.
The greatest men and women this
world has ever seen were these
early preachers and their wives.
They endured through hardships
and planted the cross on the hill-
tops and in the valleys of our fair
state. All honor to them.

ANNOUNCING THE NEW TRAINING SCHOOLS FOR SUNDAY SCHOOL WORKERS

Right soon Dr. Burroughs will
announce through a little booklet
the "New Training Course for Sun-
day School Workers." This course
will be composed of 16 units and
the various books of the course will
be divided into 7 groups, namely:
Group I. The Bible; Group II. Ad-
ministration; Group III. Teaching;
Group IV. Doctrines and Evange-
lism; Group V. General Studies;
Group VI. Department Books; Group
VII. Vacation Bible School.

It will be so arranged that four
books will give the diploma, four
the red seal, four the blue seal and
four the post-graduate seal. The
new training course for Sunday
school workers will be a blending of
three courses previously offered by
the Sunday School Board, namely:
the Convention Normal Course,
commonly known at the Blue Seal
and Gold Seal Course, the Course
in Sunday School Administration
and the Daily Vacation Bible School
Course. One each of the four books
herein-below will lead to the diplo-

ma. No. 1 "Outlines of Baptist
History" by P. E. Burroughs, or
"The Book We Teach" by J. B.
Weatherspoon. No. 2. "Building a
Standard Sunday School" by Arth-
ur Flake, or book to be announced.
No. 3. "Some Learning Processes"
by Leavell and Hill, or, "Growing a
Christian Character" by J. M. Price.
No. 4. "When Do Teachers Teach"
by Brumbull and Campbell, or,
"Looking at Learning" by J. L.
Corzine.

We give here-in-below the seven
groups with the various books list-
ed in each group:

Group I. The Bible

1. Introductory
Outlines of Bible History, by P.
E. Burroughs, or
The Book We Teach, by J. B.
Weatherspoon.
2. Historical
Old Testament Studies, by P. E.
Burroughs.
New Testament Studies, by W.
E. Denham.
3. Biographical
From Adam to Moses, by H. W.
Tribble.
From Joshua to David, by John
L. Hill.
From Solomon to Malachi, by
K. M. Yates.
From Bethlehem to Olivet, by
Hight C. Moore.
From Pentecost to Patmos, by
Hight C. Moore.

Group II. Administration
Building a Standard Sunday
School, by Arthur Flake.
The Department Sunday School,
by Arthur Flake, or
The Rural and Village Sunday
School, by J. N. Barnette.
The True Functions of the Sun-
day School, by Arthur Flake.

Group III. Teaching
The School in Which We Teach,
by G. S. Dobbins.
Looking at Learning, by J. L.
Corzine.
Some Learning Processes, by
Leavell and Hill.
When Do Teachers Teach, by
Trumbull and Campbell.
Growing Christian Character, by
J. M. Price.

Group IV. Doctrines and Evange-
lism
What Baptists Believe, by O. C.
S. Wallace.
The Baptist People from the
First to the Twentieth Century, by
P. E. Burroughs.
How to Win to Christ, by P. E.
Burroughs.

Group V. General Studies
The Grace of Giving, by P. E.
Burroughs.
Book on Missions to be announc-
ed later.
The Church Library, by Leona
Lavender.

Sunday School Associational
Work, by J. N. Barnette.
The Sunday School Secretary and
the Six Point Record System, by
Flake and Noland.

Group VI. Department Books
Two books for each department.
Complete list of books will be sent
on application).

Group VII. Vacation Bible School
V. B. S. Guide, by H. L. Grice.
(Other books to be announced
later)
All books, 60c cloth; 40c paper.

Diploma books ready September
1, 1934.

Other books will be ready as an-
nounced in the state papers.

Regulations and requirements re-
garding this course will be given
in another article.

—J. E. Byrd

—BR—

J. R. BARHAM

—O—

The spirit of this good man went
home to God on his seventy-eighth
birthday. He had lived a long,
quiet, useful life and deserved the
rest that awaits the children of
God.

He was an honorable citizen, a
good neighbor, a true friend, a de-
voted husband and father, and a
humble believer in the Lord Jesus
Christ. He was not demonstrative;
but, as still water indicates depth,
so his quiet manner indicated the
strength of his character.

His friends, his children and his
beloved companion have in the
memory of his life a heritage to
be prized and a worthy example to
be followed.

God give us more such men!

Bryan Simmons, Pastor.

—BR—

SUNDAY SCHOOL ATTENDANCE AUGUST 12, 1934

Jackson, First Church	694
Jackson, Calvary Church	735
Jackson, Grif. Mem. Church	531
Jackson, Davis Mem. Church	401
Jackson, Parkway Church	165
Jackson, Northside Church	59
Meridian, First Church	573
Columbus, First Church	520
Crystal Springs Church	305
Brookhaven, First Church	478
Laurel, West Laurel Church	396
Laurel, 2nd Ave. Church	278
Laurel, Wausau Church	58

—O—

B. T. U. ATTENDANCE AUG. 12

Jackson, First Church	92
Jackson, Grif. Mem. Church	141
Jackson, Davis Mem. Church	223
Jackson, Northside Church	20
Columbus, First Church	112
Crystal Springs Baptist Church	108
Brookhaven, First Church	148
Skene Baptist Church	90

Shivering with Chills Burning with Fever

Sure Relief for Malaria!

Don't try homemade treatments or
newfangled remedies! Take that good old
Grove's Tasteless Chill Tonic. Soon you
will be yourself again, for Grove's Taste-
less Chill Tonic not only relieves the
symptoms of Malaria, but destroys the
infection itself.

The tasteless quinine in Grove's Taste-
less Chill Tonic kills the Malarial infec-
tion in the blood while the iron it con-
tains builds up the blood to overcome the
effects of the disease and fortify against
further attack. The twofold effect is ab-
solutely necessary to the overcoming of
Malaria. Besides being a dependable rem-
edy for Malaria, Grove's Tasteless Chill
Tonic is also an excellent tonic of general
use. Pleasant to take and absolutely
harmless. Safe to give children. Get a
bottle today at any store. Now two
sizes—50c and \$1. The \$1 size contains
2½ times as much as the 50c size and
gives you 25% more for your money

Sunday School Lesson

W. A. Sullivan

August 19, 1934

Amos Denounces Self-Indulgence
Amos 6:1-9:7.

Last Sunday we saw how cumulative physical disaster came upon Israel as the judgments of God (Amos 4:4-13) against the wickedness of the people. There were famines, blastings, plagues, pestilences, and earthquake. Five times God said, "And yet ye have not returned to me"; and warned His people that His judgments would therefore continue. In our lesson today we have another enumeration of the sins of the people of Israel and a description of the judgments that would inevitably follow (Amos 6:1-9:7).

This section of the prophecy of Amos is directed to those who are "at ease in Zion." That is to say, the prophet was addressing himself to the wealthy, self-indulgent classes of his day,—and our day. A small number of men had got possession of the wealth of the land, while the masses were poverty-stricken and oppressed. The prophet pointed out various sins which characterize the rich and selfish. He fearlessly declared the inevitable consequences of those sins, consequences which he regarded as the judgments of God.

1. Their Misplaced Trust (Amos 6:1). For their security they depended on the strongly fortified "mountain of Samaria." Their city, so they thought, was impregnable. They remind one of much modern talk about "our splendid isolation," natural resources, air defenses, tanks, strong navies, and the scientific secrets of the laboratory. What modern nation is not depending for its security upon some "mountain of Samaria"? What about our own United States?

2. Their Refusal to Be Warned by the Fate of Other Wicked Nations (6:2) The prophet said "Look at Calneh? Look at Hamath? Remember Gath. Are you better than these kingdoms?" The miserable fate that overtook those wicked cities was common knowledge. Israel knew it. Yet they refused to be warned. In their heartless, self-indulgence they willfully treasured unto themselves wrath against the day of wrath. Here is a lesson for our own country. Well may we remember Rome with her decline and fall. Every high school student knows the fate that overtook France one hundred fifty years ago, and Spain thirty years ago, and Germany and Russia along with the other nations of Europe twenty years ago. Those nations were corrupted and destroyed by the same sins which were prevalent in Israel in the time of Amos the prophet, sins which like termites are undermining the foundations of our own social order and our national security and life.

3. Their Encouragement of Evil (6:3). Amos said "Ye put away the evil day." That is to say, they refused to consider the consequences of their evil ways. They caused "the seat of violence to come near." They scoffed at the country preacher from Tekoa, calling him an alarmist and a religious crank. They remind one of certain moderns who say that the way to promote temperance is to place the saloon within easy reach of all. They not only encouraged evil themselves, but they did not want to hear evil rebuked and condemned by anyone else. Even Amaziah, a priest of Bethel, secured a court order (Amos 7:10-17) forbidding Amos to preach in Samaria. Amaziah told Amos that the kind of preaching the latter was doing might be acceptable in the country districts around Tekoa, but that it was altogether unacceptable at Bethel in the king's chapel. There is perhaps not a sorrier spectacle under heaven than a minister of religion who not only refuses to declare the judgment of God against sin in high places, but who also objects to other ministers who are more courageous and faithful than he. The Amaziahs are not all dead.

4. Their Selfish Luxury (6:4-6). The prophet saw their beds of ivory. He saw them "stretching" themselves on their expensive couches. While the hungry masses cried for food and starved, he saw the idle rich slay their lambs and calves and eat them before they were really old enough for food. While they ate their expensive delicacies they were entertained by the "crooners" of their day chanting to the sound of the viol. They greedily drank their champagne from bowls and anointed themselves with expensive ointments and costly perfume. While they thus reveled in their selfish luxury, multitudes languished in poverty and squalor at their very doors. Their ears were deaf to the cries of suffering women and children. They were utterly oblivious to the miserable, wretched masses in the land. Amos says (8:4-6) that made the poor of the land to fail; that they inflated their currency and decreased their standards of weights and measures; that they "bought the poor for silver, and sold the needy for a pair of shoes."

Judgment follows sure and terrible. It is writ large across the pages of human history that whenever a nation turns away from God to indulge in the sins that characterized Israel in the days of Amos it is headed toward chaos and ruin. The prophet foresaw that the nation which had become abhorrent and hateful before God would be carried away into captivity (6:7). Men and nations cannot escape the judgment of a just God against their sins. He will apply the plumbline of His justice (7:4-9). Like a basket of summer fruit (8:1-3) rebellious, sinful, selfish men may become ripe for harvest that just can no longer delay. Songs and mirth give place to howlings and lamentation. Added to that came darkness, confusion, shame, death,

and the silence of despair. So it was with the wicked world in which Noah lived; so it was with Babylon, Sodom and Gomorrah, Tyre and Sidon, and the "mountain of Samaria," and every nation that forgot God. So shall it be with boasted civilization of the twentieth century. "Prepare to meet thy God, O Israel."

UNANSWERABLE TESTIMONY

Why is it that people will not listen to testimony that cannot be questioned or controverted? Would any one think of questioning the testimony of such social workers as Jane Addams, Dr. Graham Taylor or Evangeline Booth? Are not these witnesses perfectly competent to pass on the questions of prohibition? Are they not absolutely above reproach? No one of them is officially connected with our prohibition forces, and all of them have consecrated their lives to helping humanity. Let us think about their testimony.

For forty years Jane Addams has given her life to noble and unselfish work. She is a woman of rare intellectual brilliancy. She is above deceiving any one, and no one can deceive her. Speaking in Chicago in the very week when the politicians were demanding repeal for "morality's sake" she said: "I have never seen any one who was acquainted with the real conditions both before and since the enactment of the Eighteenth Amendment who is wet in his sympathies. All say that conditions are enormously improved."

Dr. Graham Taylor is giving his life to helping people and the families of people cursed by strong drink. He frankly says he felt at first that prohibition had come prematurely, but that his long observation and careful social surveys had led him to the conclusion "that the health of the people was better; that industry was more stable; that there was a higher standard of living under the dry law, and that even where the law was the worst enforced, it was better than before prohibition."

What about the testimony of these two witnesses? How do their opportunities for observation compare with Mr. Rockefeller's? Just why is such testimony as that given by Jane Addams and Dr. Graham Taylor thrown into the discard? We are with Commander Evangeline Booth who believes strongly in our prohibition laws and who said in Chicago, on June 26: "First and last I am a soldier in the great conflict against sorrow and sin and shame. In the front line of this warfare I have given all my life. It is here that I shall render my last service, and after years of experience I think I know the difference between a winning and a losing fight. The

fight against drink can only end in one way, and that way is victory?

For our part we think it a burning shame that such people as Jane Addams, Graham Taylor and Evangeline Booth in their work among the poor and the fallen cannot have the thorough-going cooperation of all Christians and other decent people in perpetuating that Amendment which they feel has done so much for those in whose salvation they are interested. But it is said that prohibition has fallen down among the upper classes. Grant that silly women and purblind youngsters of the fashionable set have succumbed to the cocktail habit, can any reasonable man or woman feel that they can be cured of this habit by flooding the land with every variety of licensed liquor? It can easily be proved that prohibition is not the cause of drinking among the young or the cause of the outbreak of crime, by reference to England where there is no prohibitory law. There the young are drinking to excess, and a crime wave is sweeping the land. Many explanations are there given such as the automobile, the depression and the breakdown of family discipline. Here it is all due to prohibition, which, of course, is absolute nonsense. It would be far worse without prohibition.

As to prohibition and its effectiveness we much prefer the testimony of Jane Addams, Graham Taylor and Evangeline Booth to the testimony of Nicholas Murray Butler, John D. Rockefeller, Jr., Governor Roosevelt or even President Hoover. These men are influenced by hearsay testimony. These social workers speak out of personal observation and represent that great group of social workers who are doing their utmost to lift up and reclaim the fallen. They feel that prohibition is helping them in their work. Shall we for Government revenue, or for any other reason, kick this support out from under them?

The Democratic National Convention and its candidate for the Presidency have declared against the Eighteenth Amendment and de-

(Continued on page 14)

Reduces From 186 To 120 Pounds

FEELS FINE

"I am using Kruschen Salts not only for reducing but for its beneficial effects. It keeps the whole body in condition. I have been taking Kruschen for 1 year, my weight was 186 lbs. I now weigh 120 lbs. I recommend it to all my friends." Miss Elener Medio.

YOU, too, can achieve the youthfully slender lines you want—you, too, can SAFELY take off unhealthy, beauty-robbing fat—simply take a half teaspoonful of Kruschen Salts in a glass of warm water every morning. Then watch fat go—notice how you feel more energetic—stronger—healthier—complexion clearer—eyes brighter. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

BOILS SORES CUTS BURNS

Are Relieved Quickly By

GRAY'S OINTMENT

Used Since 1820 25c at Drug Stores

One we had the lit teacher girl he was cu dear Jo funds rented Canton er, and a half cured, to Chri ed ten Kam v willing leprosy, live an but her leaders Girls' S her na succeed sition, she led Christ, go to where years. Ching 000 boy be doing During was be John a paying gifts fr (rent, ten we books and cha that sh and aft she wa sweet which for her they co the fac these y ciated b as she face gl ness, a way th cared look in appreci know t she hol dear fr years h This is of the na, to lives ha derful

Write Joseph, about Club.

A GI "Amc today checks er wor in Mic family. Wasn't you wi

FOREIGN MISSION BOARD

(Continued from page 3)

FROM VIRGINIA LAKE'S DIARY

One of the most interesting calls we had during the week was from the little Chinese Baptist lady teacher, who when she was a school girl here, developed leprosy, and was cured by physicians, whom dear John and "S. C." paid out of funds they gave and raised. They rented a house, in the out-skirts of Canton for the girl and her mother, and during the trying year and a half before the girl was finally cured, she and they led her mother to Christ. She voluntarily subscribed ten Chinese dollars for the Tai-Kam work. She had expressed a willingness, after being cured of leprosy, in her deep gratitude, to live and teach on Tai-Kam Island, but her benefactors gave her the leadership instead of the Baptist Girls' School in Kung Yik Fan, in her native district, and she had succeeded so well in that first position, after graduating here, when she led a number of her pupils to Christ, that they encouraged her to go to the University in Peiping, where she studied for several years. She now teaches in the Pui Ching School, which has some 3,000 boys and girls, and seems to be doing a fine work for Christ. During the year and a half she was being treated by physicians, John and "S. C.", in addition to paying with their own money and gifts from others, all her expenses (rent, medical treatment, etc.) often went to visit her, taking her books and other things, praying and chatting with her, and seeing that she was well taken care of, and after she was cured, how often she was a welcome guest in their sweet home! The beautiful way in which they treated her and cared for her, the kindness and love, they continually showed to her, in the face of criticism, have, through these years, been genuinely appreciated by this little lady. Yesterday as she sat and talked with us, her face glowed with joy and happiness, as she told of the beautiful way these two dear friends had cared for her. One had only to look into her face to see the deep appreciation which she feels and to know the beautiful Christian love she holds in her heart for these two dear friends, who through the years have meant so much to her. This is only one of the multitude of the suffering and needy in China, to whom these two beautiful lives have for so long, been a wonderful blessing—a real benediction.

NOTICE

Write Dr. Frank Tripp, Saint Joseph, Missouri, for information about the One Hundred Thousand Club.

A GIFT ON HIS BIRTHDAY

"Among those, to whom we wrote today acknowledging unsolicited checks for the Tai-Kam Island leper work, are a church organization in Michigan, and a Pennsylvania family. The latter was for \$5,000! Wasn't that glorious? We know you will rejoice with us! For us

this has been a happy, happy day. It is the birthday of this dear husband of mine!"—Mrs. John Lake, Canton, China.

FINANCIAL HIGH LIGHTS

The total cash receipts of the Foreign Mission Board for the first six months of 1934 show an increase of \$128,956.07.

The increase of the receipts for June 1934 over June 1933 show a gain of 68 per cent.

The total received for the Hundred Thousand Club on July 21 was \$40,640.00.

RADIOGRAMS FROM THE BRAZILIAN FRONT

L. M. Bratcher, Rio de Janeiro, Brazil.

The Baptist Assembly in Recife is the great meeting in the North of Brazil for the workers of that section. It is a meeting of inspiration and for a better understanding of our Baptist work. Both missionaries and Brazilian pastors and workers meet together for study and fellowship. The Assembly is held during the mid-year holidays and in that way the buildings of the college are used for the development of the general work. This year there were ten states represented in the Assembly with thirty pastors. Besides there were many Sunday school and B. Y. P. U. workers. It was a great meeting and several things stand out in our experience there.

There were several high places in the Assembly and we want to mention some of them. The first was the second speech of our missionary to the Indians, Brother Francisco Collares. He has been working among the Indians for some four years and has been a real pioneer. He together with Brother Zacharias Campello, has laid the foundation work. On the night when he told what Brazilian Baptists are doing among the Indians our hearts were lifted up. We were made to feel once more the power of the Gospel. These men had gone in the Faith of the Master, to carry the love of the Master to a people who had never heard of it. At first they had been received with suspicion and fear for no one had ever gone to the Indian for his good and his development. But that fear gradually wore away and now there were evident signs of the work that the Holy Spirit was doing.

One of these signs was a young Indian who had come on the trip with Brother Collares. This young man spoke to the Assembly some three times and was always heard with the greatest attention and interest. One night he thanked the Brazilian Baptists for having sent the missionaries to his people. He told how his people were ignorant of God and of Jesus Christ until the coming of the missionaries. Then he begged them to continue the work and to send others. As we listened to that young man our hearts went out to the thousands of Indians in the far interior of Brazil that have never heard of the

love of the Master. To those tribes we must also take the Message of Life.

Someone asked Raymund, the young Indian, if he were a Christian. With Indian brevity and consciousness he replied: "I am on the Way." What a fine answer. Truly we believe that his feet have found the Jesus Way and our reason is the following. On the last night of the meeting when the invitation was given to those who would dedicate their lives to the Master, Raymund was one of those who came. To try him out I asked:

"What do you want?"

"I want to give my life to the Master."

"Do you know what that means?"

"Surely I give my heart to Jesus."

And we believe that he did.

There was another Indian at the Assembly but few people knew about her. Her story is a most interesting one and ought to be known. The missionaries were expecting the arrival of their first-born and were very anxious for there was no medical help in that far away place. Their anxiety was increased by the illness of a young Indian mother who was also expecting a new baby. The little Indian arrived first, but the mother went out into the spirit world, giving her life for the little child. Up to that time she did not know about the love of the Master, but she had come to love the missionary. So when she knew that she was going away she begged that the missionary take her little child and raise it as his own. The missionary agreed and the mother went on, happy and content for she felt that her little one would be cared for. Oh! if she had only known of the real friend of little children!

The missionaries were true to their trust. In spite of the opposition of the old grandmother, who did not want the child raised as a civilized child would be, the missionaries took the little one and gave it the same love and care that they gave to their own first-born. Loving hands cared for her and loving hearts poured out upon her the love that was given to Lydia their own little girl. Noemi-Kra', which in Krab means, the daughter of Noemi, is now almost five years of age and is as bright and happy as any normal child could be. As I looked into her dark eyes and saw confidence and love there, I thought of the other Indians when they demanded of our first missionary the reason for his coming. Noemi-Kra' is being raised in a Christian home and who knows but that sometime she will be a missionary to her own people.

The last night of the meeting was the mountain peak experience.

The work was to begin at seven but people began to arrive at four-thirty in order to find a place. I was late in going to the service that night for I was trying to prepare myself for the task before me. When I arrived at the hall it was almost impossible to enter on account of the crowds. I arose to speak at nine. Some people had been there since four-thirty and some had stood for hours. But they all listened in a wonderful way. The invitation for consecration was given. At least fifty of the choicest young people of that great crowd came forward to place their lives on the altar of service. What a wonderful sight it was and how we thanked the Lord for that sight!

The ninety-second BaptistN

The 92nd Baptist church has been organized in the State of Rio de Janeiro. As far as we know not one of those churches is receiving any outside help for the maintenance of their work. They have had a very heavy debt on them, due to the attempt to found and maintain a hospital. With the very finest spirit, in their state convention, they voted to pay their debts. Not only at home, but out on their mission fields, Baptists are planning to pay their debts. While nations are defaulting and making no plans to pay their just debts, while others are scaling them down, Baptists are going to pay. It is an inspiring proof of Baptist fidelity and honor. Why doesn't some one play on that note a little?

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Here is a nice letter from Mrs. Mayo, which I will answer by mail. She sends us three short puzzles, and we will have one of them today; it is about a person whom we all love very much, and to whom we owe a great deal. The first answer will go in, on our page.

Then, we have a letter from Mrs. Miller, thanking us for the \$14.25 we sent the orphan children last month. And did you notice what she says that money may do for them? Give them butter more often! It sounds as if sometimes they might not have butter, those 240 child friends of ours. Well, let's not fall down on our monthly gift, if it means as much as that does. Along with Mrs. Miller's letter, comes one from Clara Lee, who lives at the Orphanage, and whom we are so glad to hear from. I think we have not had a letter like this before, unless we count the one we had from Dickie Burk two months ago. He was not living then at the Orphanage, but spending the summer in Hattiesburg. Clara wants to be a member of our Circle, and is so, having been from the time her letter came. I'm sure you all will welcome her.

When you read this letter, I shall be, I suppose, on the way across the country for my yearly visit to Colorado Springs. If you want to write to me, your letter will come to me there from the Baptist offices in Jackson, but if you would rather write to me direct, use the following address:

Mrs. P. I. Lipsey,
Care Mr. J. J. Lipsey,
Pinegrove, Broadmoor,
Colorado Springs, Colorado.

I shall carry on my work for the page just as though I were at home, and shall be so glad to hear from you. I shall not be lonely on this journey, for the Head-of-the-House is going with me, and will stay perhaps ten days with us. Take care of yourselves, and write me what is happening to you.

With love,
Mrs. Lipsey.

Bible Story No. 7: Aug. 16th

The Building of Babel: Gen. 11:1-9
If you were in Japan, could you speak the Japanese language? If you were in Spain, could you speak the Spanish language? Not unless you had learned these languages. But for perhaps about a hundred years after the flood, there was only one language for everybody. It seems it was God's plan for the people to be scattered, and to cover the whole earth, but they did not want to be separated. They had no stone or mortar on the great plain of Shinar, in Lower Babylonia, where they lived, but they made brick, and used pitch for mortar. They said to each other, "Come on, we'll build a city and a tower whose top will reach to heaven: we will make a name for ourselves by this and maybe we won't be scattered over the whole earth." But the Lord had not forgotten them, or left them to do as they pleased: He came down to see the city and tower He knew they were building. The Lord said to His Son, Jesus Christ, and to the Holy Spirit, "These people who have but one language are rejecting my leadership, and will do according to their own wild thoughts. Come, let us make a babble of their language, make it into many languages, so they can't understand each other. So the Lord scattered them all over the earth, and the city never was finished. "Hence it was called Babylon, because it was there that the Eternal made a babble of the language of the whole earth, and there that the Eternal

scattered men all over the wide earth." (The Moffatt Bible.)

Questions for You to Answer

- How many languages were spoken on the earth in the time of Noah and his sons?
- How many languages spoken now can you name? Try it.
- What did the people, living in Shinar, decide to do?
- Was this in opposition to God's plan?
- What did He say about it to His Son, and the Holy Spirit?
- What did He do?

- Who was Joseph's oldest son?
- Who was the first judge?
- Who was the doubting apostle?
- From whom did Solomon get material for the temple?
- What Judge killed King of Moab with a two-edged sword?
- Who was mother of the youngest of the ten tribes?

My dear Mrs. Lipsey:

In the name of these fine orphan boys and girls I want to sincerely thank you and your circle of nice young people for the recent check of \$14.25. Perhaps we can have butter more often.

With love,
Mrs. Miller.

August 2, 1934.

Dear Mrs. Lipsey:

I want to join "The Children's Circle." I am a little girl in the Baptist Home. I have brown wavy hair, brown eyes and olive complexion. I am in the tenth grade and really will be glad when school starts. My general average last year was 92 per cent.

The people of the First Baptist Church in Grenada invited 24 of us up there to spend a week with them and we surely did have a good time. I wish some of you girls would write me sometimes. We greatly appreciate your check that comes so often.

Love,
Clara Lee.

I've been wanting to have a letter from you a long time, Clara. I didn't know your name, or that you have pretty brown wavy hair, but I'm delighted to have you write, and hope you will do so again very soon. We think a great deal of you all, and are so glad to have you as our personal friend.

HOSPITAL DEPUTATION WEEK

The following letter from Dr. Robert E. Beddoe, who has so recently returned to his medical missionary work in South China, will interest every Christian of the South:

"Pages could be written about the dire needs and challenging opportunities in this section of China, especially the needs for medical missionary endeavor. While the local conditions in Wuchow city are not as promising as when I was here before, the new extension work to nearby cities and villages, which I started soon after taking over the work, has been most fruitful.

"Realizing that drastic measures were necessary to revitalize the hospital work, I organized a party consisting of doctor, nurse, preacher and Bible woman and sent them on a trial trip to several places up the river. They reported with much enthusiasm the unusual op-

portunities for medical and evangelistic work. So I sent them out again and again. On the first three trips more than 600 men, women and children were given free treatment at a total cost, exclusive of salaries and drugs, of about \$2.00 PER HUNDRED. I have always wanted to do this kind of deputation work and, in fact, did some of it 15 years ago, a work that is still bearing fruit. It is thrilling to think of reaching out to the poor and needy who could not even raise 10 cents to buy a bottle, and who simply go through life suffering in ignorance!

"This work is so deeply on my heart that I am hoping for some special funds with which to carry on and enlarge. I want to open branch dispensaries in as many centers as possible. Perhaps the Lord will intervene and make this possible. The following will show one way this may be brought about:

"About six weeks ago a little boy, an only son, was brought into the hospital desperately sick. The father is wealthy and influential. The patient was sent here by a doctor in the city who had given up hope. For two days it seemed that nothing could help the child. We were in almost constant prayer day and night. Then there was a turn for the better. With constant care and careful nursing the child was restored to health and left the hospital yesterday. The father was so grateful that he said he would arrange for us to be given suitable quarters at Doshing, where he has interests, and several hundred dollars so we can open our first branch dispensary there.

"Being in line with the thing that is so near my heart, I am naturally deeply gratified at this opening. As soon as this man reports to us, we shall take steps to open a branch at that important center. I pray that soon we may have money to open several such branches, reaching out to those who cannot come to us and acting as feeders to the central hospital."

BAPTIST BIBLE INSTITUTE ITEMS

President W. W. Hamilton,
New Orleans, La.

Next session at B. B. I. begins Wednesday, September 19, and the opening address will be delivered at 10:30 a. m. in Managan Chapel by Professor James E. Gwatkin.

The enrollment for 1934-35 is already encouraging, and this year we expect the largest local attendance in our history. We are glad to be of such service in New Orleans.

The W. M. U. course has been well received. Mrs. J. W. Watts, former missionary to Palestine and lecturer, will have charge. Miss Milbry Guest of Mississippi will

direct the kindergarten work.

Mrs. M. L. Jenkins will continue as dean of women, and Mother Andrews will look after her boys again. Mr. Douglas Gray will fill the place of office secretary and custodian of grounds.

Among those already here are Brother Raymond W. Redcorn (an Osage Indian) and family, from Pawhuska, Okla., and also Miss Dorothy Kennedy from Nuyaka Indian school, who attended B. B. I. last session.

We want to urge those who can come for only one session to do so this year, and to take advantage of the "One Year Courses." A leave of absence for eight months would make this possible.

We are planning, in response to pastoral request, a mid-winter month in connection with the Home Coming and Layne lectures. Many Christian workers can come for this short course.

The Louisiana Woman's Missionary Union is gathering funds to help us remake our heating plant which broke down last session. Some gifts for this purpose have come from friends outside the state.

Necessary painting and repairs are improving the property. This work is being done largely by students, and specially designated funds are used to purchase materials. How grateful we are for these improvements!

Those interested in the Correspondence Courses can write to Professor E. O. Sellers or to President Hamilton for information. This work includes ten different subjects and uses the same textbooks as in regular classes. Other courses are being prepared.

Scores of students are writing and asking to work their way through. What an investment of a small sum! A good friend in New York has sent \$50.00 for this purpose. Maybe you can help with \$5.00 or \$10.00 per month. Ask your society or class to join you in this for the next eight months. Notify President Hamilton of your willingness to aid some eager and worthy student who wants to train for the best service in the work of our Saviour.

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B. T. U. Department

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

SUGGESTIONS FOR THE ONE WHO IS TO GIVE THE B.Y.P.U. REPORT TO THE ASSOCIATION

Here are a few general statements concerning the B. Y. P. U. work of the state and the South. We suggest that the report you make include all of the B. Y. P. U. activities of the association. The missionary, or extension work the Associational B. Y. P. U. has done during the year; a tabulated report showing the number of churches with and without unions; the number of unions in each church and the total number in the association, number of new unions since the last meeting of the association; number of study courses taught, and any other general information. This can be gotten from the Associational President and Secretary and from each church if asked for in time.

—o—

Change in Name—

The name "Baptist Training Union" has been adopted by the Sunday School Board to take the place of the name "B. Y. P. U. Department." This will apply also in the state and association, and churches will have "A Baptist Training Union" instead of "A General B. Y. P. U. Organization." This change was made in order to recognize the Baptist Adult Union and the Story Hour which are a part of the training department of the church. A church well organized then will have a B. T. U. (Baptist Training Union) which will include a B. A. U., a Senior B. Y. P. U., an Intermediate B. Y. P. U., a Junior B. Y. P. U. and a Story Hour.

A New Study Course Book—

A compilation of the reports of the Home and Foreign Mission Boards with a leaflet on the work of our State Mission Board, has been made into book form and is being used as a study course book this year. This will be an annual study course book for Senior B. Y. P. U.'s and B. A. U.'s being changed each year to make it up to date. It gives complete information on all of our mission work and is a very valuable book. It sells for 20c a copy and should have a large circulation. Plan now for a study course in this book, order copies from The Baptist Book Store, Jackson, Miss.

Southwide B.Y.P.U. Conference—

The third Southwide B. Y. P. U. Conference was held in Nashville last December. The proceedings of that meeting can be had from the Sunday School Board. It was a great meeting with a large attendance from each of the states in the Southern Baptist Convention. Ninety from Mississippi attended. First B. Y. P. U. and B. A. U.

Conference at Ridgecrest—

The first Southwide Leadership

conference for B. Y. P. U. and B. A. U. workers is being held in Ridgecrest this summer. The best informed talent on these subjects are on program to help our leaders do their best for Christ and His people.

State S. S. and B. Y. P. U. Convention Dissolved—

Last March in the regular meeting of the State Sunday School and B. Y. P. U. Convention the convention was dissolved and a Sunday School Convention and a B. Y. P. U. Convention were organized. It was voted that these would meet biennially. The B. Y. P. U. Convention will have its first meeting in 1935 and the Sunday School Convention will meet for the first time in 1936.

State Re-districted—

At the District Conventions this year the state was re-districted and eleven instead of six districts were formed. This change was in order that we might reach more people and more organizations at the District Conventions. These conventions have always proved to be most inspirational as well as practical in their presentation of B. Y. P. U. facts, and a special feature each year being the presentation of some one of our mission fields by a missionary from that field. This year we had Dr. J. Wash Watts and family formerly missionaries to Palestine.

Emphasizing the Associational

B. T. U.—

During the next nine months our State B. T. U. Secretary expects to visit, with the district presidents, each association for a one evening conference with the executive committee of the association. The executive committee includes the pastors, directors, presidents of Senior and Adult unions, leaders of Junior and Intermediate unions and the associational officers. We hope to have a uniform program for the association and thus intensify the work of the Associational B. T. U.

Our Aim—

Our AIM from the beginning, and continues to be, for the B. A. U. and the B. Y. P. U. is "Training in Church Membership" or, training church members to do the things that church members ought to do. Under efficient leadership backed by pastor and church this aim has been reached.

—BR—

BLUE MOUNTAIN

—o—

Judge Thos. E. Pegram, Ripley, Circuit Judge, this district, Thursday morning, delivered the baccalaureate address for the Senior Class of Blue Mountain College Summer School, speaking before an appreciative audience in the Modena Lowrey Berry Auditorium.

Dr. Lawrence T. Lowrey, Presi-

dent of B. M. C., delivered the diplomas and awarded the degrees, this probably being the largest Summer School Senior Class of B. M. C.

The 1934 Summer School of B. M. C. enrolled 223 students, exactly 30 more than the enrollment of last summer, making this one of the biggest summer schools in Mississippi.

The sixty-second annual session of B. M. C. and the tenth under President L. G. Lowrey, will begin on Wednesday, September 19, with every indication of one of the biggest and best years in a long while. Already there are more than twice as many rooms reserved as at this time last summer and applications are coming in for rooms in nearly every day's mail.

The Freshmen and other new students will be expected to arrive here on Monday, September 17, for classification and orientation under the direction of Dean G. T. Buckley and Miss Lucy Carleton Wilds, Oxford, President of the Student Body.

The following Seniors received diplomas and degrees Thursday morning:

B. A. Degree: Eula Dees, Walnut; Mrs. May Carter Dobbs, Calhoun; Wilma Green, Sturgis; Jennie Ruth Hill, Blue Mountain; Blanche Hodges, Pontotoc; Louie Frances Hodges, Blue Mountain; Leona McGregor, Randolph; Rosa Nell Mortimer, Winona; Mrs. Sallie Lou Rogers Ratliff, Blue Mountain; Lula Geraldine Shackelford, Myrtle; Ruth Thompson, Houka; Ethel Vandevere, Eden; Katie Webb, Noxapater; Mildred Whitten, Blue Mountain.

Diploma in Expression: Clara Powell Trussell, Jackson, Miss.

Mother Berry is eagerly anticipating the opening of the sixty-second annual session on Sept. 19, being the only person connected with the official staff of B. M. C. who has been in continuous service since the opening day of the institution back in 1873.

David E. Guyton, C.

—BR—

FIFTIETH ANNIVERSARY

—o—

On the 24th of August the First Baptist Church of Rio de Janeiro will celebrate its fiftieth anniversary. This is an event of the greatest interest for our work, not only in Brazil but in the Homeland as well. It was an event to which our beloved Dr. F. F. Soren was looking forward with the greatest pleasure. God called him

on but his work moves on in a wonderful way.

The First Baptist Church of Rio was the second church organized in Brazil and South America. It was composed of four members, two of which are still alive and will be with us on that day, Dr. and Mrs. W. B. Bagby. At the end of June it had 633 members and will go to 650 and beyond before the 24th of August. Ten other churches have been formed from the First Church and there are several grand-children, making a total of 26 in the Federal District.

We are making a special effort to invite all members and ex-members to be with us on that day or to write to the church. Letters may be sent to the Acting Pastor, Caixa 2844, Rio de Janeiro.

We ask the prayers of the people of the Southland for our church on the date of her anniversary, August 24, 1934.

L. M. Bratcher,
Acting Pastor.

—BR—
SPRINGFIELD

—o—

The Scripture Gleaners Class of Springfield Baptist Church met in the church Wednesday afternoon for their regular business meeting.

After the president called the meeting to order the class song was sung. The devotional was led by Miss Rubye Cooper, prayer by Miss Rubye Cooper, which was followed by the reports from officers and group captains.

The president, Miss Clinnie Dell Cooper gave a very inspiring talk on Service.

The teacher, Mrs. M. R. Purvis, urged all members to attend the study course which will be conducted by the pastor, Rev. C. O. Estes, using the book, "What Baptists Believe."

When the business was completed every one was invited out on the campus where ice cream, cake, lemonade and watermelon were served.

—Reporter.

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INDEED "THE WILD ANIMAL RETREATS TO HIS JUNGLE"

In these discussions, I am writing for the benefit of those who do not know, but want to know what the Bible really teaches on one of the most important doctrines within its lids.

"Now let us see what is in the 'jungle.'"

In The Record of August 2, Dr. Hunt, in his vain efforts to uphold his theory, takes the prophecy recorded in the thirty-ninth chapter of Ezekiel, and written about 586, B. C., and teaches that it was fulfilled in the destruction of the Assyrian army by an epidemic. The event to which he refers, occurred in the reign of the good king Hezekiah, almost exactly one hundred years before Ezekiel gave his prophecy. By the Doctor's theory Ezekiel would have been writing history and not prophecy. But that is not the worst of his pitiable plight. In my article of June 28, in order to show that God is not through with the Jews, I quoted from the book of Revelation. That book was written about twenty-five years after the date at which Dr. Hunt says God finished with the Jews. That book shows that during Daniel's seventieth week, Dan. 9:24, which is still future, God will seal one hundred and forty-four thousand Jews, taking twelve thousand from each of twelve tribes. In Dr. Hunt's article of July 12, he ridiculed the idea of anybody knowing anything about that book, but in his vain effort to cover his inability to explain the thirty-ninth chapter of Ezekiel, he takes refuge in the "jungles" of Revelation and discourses ad infinitum ad nauseum on an event which has no connection whatever with the thirty-ninth chapter of Ezekiel, and which Revelation plainly states will take place one thousand years after the return of Jesus and the first resurrection. See Rev. 20:4-7. Now I ask: Is a man's interpretation of the Bible to be accepted as true, when he resorts to such stunts as that? Come on out of the "jungle" Dock, and take your medicine. It will do you good if you can stand it. (Editor, please publish this as written.) But still worse, he says the Assyrian army was destroyed by some sort of epidemic, when the Bible plainly states that, "the angel of the Lord went forth and smote in the camp of the Assyrians a hundred four score and five thousand." Isaiah 37:36. Read the account also in II Kings 19:35 and II Chron. 32:21. The Doctor has placed me with the "Hardshells." His juggling of the scriptures and attributing to natural causes that which the Bible plainly states was supernatural, puts him with the Modernists. The Hardshells believe in the supernatural, and can be saved. The Modernists do not believe in the supernatural; therefore, they cannot be saved.

But back to the thirty-ninth chapter of Ezekiel: Every Bible student knows that every prophecy wherein the time for its fulfillment has expired, has been fulfilled so plainly that there can be no

mistaking of it. Yet the Doctor guesses that the prophecies of the thirty-ninth chapter of Ezekiel may have been fulfilled before Christ came. Everybody that knows anything about the return of the Jews from Babylonian captivity, knows they came only from that country and its dependencies, while beginning with verse eight of the thirty-ninth chapter of Ezekiel, is language that shows plainly that the time for the prophecy to be fulfilled was in the distant future, and that those to be assailed by God, will be Jews who have been gathered from among many nations, and who will be dwelling in unwallled villages, exactly as the Jews are now settling Palestine. Students also know that at the time the Assyrians went against Jerusalem, it was protected by a great wall. They further know that at no time in the past did the inhabitants of the cities of Israel, use for fuel for seven years the weapons of their enemies; neither has there ever been a time when seven months have been required to bury the dead of their enemies. They also know that only a few Jews were left in Palestine after Nebuchadnezzar's last invasion; and that pagans from other countries were carried and settled there, and that from their intermarriage with the Jews came the Samaritans. They also know that up to this present time there has never been a valley in Palestine called "Hamon-gog," which means "the ravine of Gog's multitude." In Bible times the name of that ravine meant, "the ravine of passengers on the east of the Dead Sea." The name will be changed to "Hamon-gog," because Gog will find a grave where he will expect to find spoil. Students also know that the Jews have never held sway over their enemies since the days of Nebuchadnezzar. The Doctor states that the thirty-ninth chapter of Ezekiel is to be interpreted in harmony with Jer. 33, and Zech. 8, and is telling of the captivity and return of the Jews from about 586, B.C., to about 516, B.C. Jeremiah 33:14-15, says, "Behold the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the BRANCH of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." Now everybody knows that "BRANCH" in prophecy, always refers to Jesus Christ. Did Jesus ever reign over the house of Israel, and the house of Judah according to God's promise of verse 14? No, not even "spiritually." Jeremiah 33 is in harmony with Zech. 8, but not with Eze. 39. May God have mercy on the Doctor in the "jungle" in which he has hopelessly entangled himself.

It is a well known fact that the nineteenth century marked the world's greatest missionary endeavor. But at its close there were two hundred million more unsaved people in the world than there were at the beginning of that cen-

tury. It is common knowledge that there are more unsaved people in the territory of the Southern Baptist Convention now, than there were of saved and unsaved combined when the convention was organized. With these facts before us, will the Doctor please come out of his retreat in the "jungle" long enough to tell us when "the kingdom will be brought in" by his methods?

Yours for correct Bible teaching,
L. D. Posey.

A COURSE WE MUST NOW PURSUE IN OUR BATTLE WITH THE LIQUOR TRAFFIC

J. B. Lehman

Those who have read the suggestion made by Major Calvin Wells as to law enforcement are now burning within them to know what can be done. Our state is now in the position where it is best situated to take the leadership in this great moral crusade and it is therefore called of God to lead out. Any people who have a great opportunity are unfaithful to God if they do not heed the call. Our State needs nothing more now than to heed the call of God to lead out in a great moral crusade. Its reflex action on our people will be worth all it costs us, and the entire nation will show appreciation for what we do.

In the first place we must remember we are leaning on a broken reed if we look to the professional politicians to lead us in this. They know no other strategy than to hang out a weather vane to watch which way the wind blows. No such a man ever led the nation to better things. The real leaders did not watch which way the wind was blowing, they made the wind blow. Every man whose memory we now revere stepped out when the wind was blowing heavily in the wrong way, and he did such things as caught the imagination of the God-fearing people and with them he turned the wind into a hurricane in the right direction.

Next summer we must elect a governor. Unless that governor is such a man our cause is lost. If he is the right man the next four years thereafter will be fateful years in our state history and in the nation's history. We now know who the men are in our public life who watched the weathervane all during the recent legislative session. We know what they will do if installed in office. They can not lead in such a moral crusade as God is calling our state to lead. We must draft such a man into service. The Christian forces must make their choice, they dare not wait to see who will offer himself for the place, unless perchance he is a man who will come out because he is impelled by the great

call. We know of no other way to make the draft of the Christian forces vocal but to call a great mass meeting this fall to make their purposes known. At any rate our prayers should be earnest that God will show the way.

Whether we know it or not, politics in this nation has pulled up its stakes and is on the march; or should we say the people have pulled up the stakes for the politicians and have sent them on the march? The next four years will be fateful years in our nation. If Mississippi leads off in cleaning up its state it will thrill the whole nation. The governor who is morally and spiritually qualified to do this will step out of office in 1940 while the nation looks on with a heart thrill. He will be ready to show the people the direction they should take. My brethren, if there be any virtue in all this, think on these things.

UNANSWERABLE TESTIMONY

(Continued from page 10)

mand outright repeal. The Republican National Convention and its candidate have declared against the Eighteenth Amendment and demand its emasculation. This paper is for the Eighteenth Amendment, but it realizes that at the present hour it is between the devil and the deep sea. The only thing that can save the Amendment at the present time is a dry Congress. Let the outright prohibitionists follow their own judgment in the Presidential election, but let them concentrate their efforts on the election of a dry Congress. The President, whoever he is, cannot change the Constitution of the United States. Let us then elect a dry Congress and keep the Amendment in the Constitution, whoever is elected President. As Evangeline Booth says: "The fight against drink can only end in one way, and that way is victory."—Watchman and Examiner.

Why He Was Tired

The tired-looking man sat facing the solicitor.

"So you want a divorce from your wife," said the latter. "Aren't your relations pleasant?"

"Mine are," came the answer, "but hers are simply terrible."

Ask Mother—She Knows

Mother took this medicine before and after the babies came. It gave her more strength and energy when she was nervous and rundown . . . kept her on the job all through the change. No wonder she recommends it.

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THE GREAT COMMISSION

(Continued from page 7)

The curse of sin has always been its selfishness, its pride of race and condition, its intolerance and lack of sympathy for the weaker and under-privileged ones of earth. We see this innate and evil tendency in the hearts of men come to full fruition in the degrading caste system maintained in some lands. But the same tendency to race superiority and national exclusiveness is seen throughout the world today. It is not confined to any nation or people, but like the slow-eating cancer, it has fastened its deadly roots upon the peoples of every state and nation throughout the wide earth. It manifests itself in race antagonisms and class wars, in social injustice and economic slavery, in the fierce and brutal wave of nationalism and superiority complex that has swept over the whole world since the close of the Great War. It has wrecked the noble ideal of the League of Nations, and unless speedily checked by the power of Almighty God, will plunge mankind into the caldron of another world war that will destroy civilization itself.

The spirit of exclusiveness and arrogant nationalism, is wholly un-Christian and partakes of the brutality and intolerance of the dark ages. It is the most ominous and threatening challenge Christianity has faced since Jesus gave His followers His universal commission. Surely we are a long way from that golden age promised by Isaiah:

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." (Isa. 42:1-4).

With faith undimmed and purpose unabated, we wait for the fulfillment of that promise of the gentle Jesus:

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16).

"In Christ there is no East or West. In Him no South or North; But one great fellowship of love Throughout the whole wide earth.

"In Him shall true hearts everywhere Their high communion find; His service is the golden cord Close-binding all mankind.

"Join hands then, brothers of the faith, What'er your race may be; Who serves my Father as a son Is surely kin to me.

"In Christ now meet both East and West,

In Him meet South and North; All Christly souls are in Him Throughout the whole wide earth."

III. THE GREAT COMMISSION IS INDIVIDUALISTIC IN ITS APPLICATION.

"Preach the gospel to every creature." Then every creature needs it. If we accept the Bible as God's revelation, we must accept its teaching that all men are lost. The world can never be saved en masse. The ministry of Jesus was to individuals. He called His disciples one by one. He spent much of His ministry with single individuals. He called Andrew and sought out Nathaniel. To Nicodemus, one of Israel's leaders, who came by night, He preached one of His greatest sermons. To the Samaritan woman, all bedraggled by sin, He preached on the water of life.

It was ever thus. His gospel is an individual gospel to individuals. Every soul for itself must come to God through Christ. Everyone must believe for himself. There is no such thing as proxy religion.

As Baptists, we believe that salvation comes only through the atoning death and vicarious suffering of Jesus Christ. It is a spiritual experience and it rests solely upon spiritual conditions—our acceptance with Christ is not conditioned upon outward forms or ceremonies, and is not predicated upon the authority of institutions or agencies, whether they be church, or priest, or bishop, or pope. The glory of Baptists through the centuries, has been their insistence, in season and out of season, on the inherent and inalienable right of every sovereign soul to come directly to God for itself, relying solely upon the mediatorial work of Christ. The competency of the human soul in all matters of religion has always been one of the cardinal principles of our people. All forms and ceremonies, institutions and agencies, therefore, should be but the out-growth and expression of a personal and spiritual experience,—the privilege of a first-hand dealing with God. It is an individual matter, and each individual must accept or reject for himself, alone.

The multitudes are still thronging Jesus in the market places of the world. It is so easy to lose oneself in the crowd, to delegate to system and creeds and man-made institutions, the salvation and destiny of the human soul. Everyone for himself, conscious of his own need, spent and wasted by the ravages of sin, must press through the thronging crowd and touch the hem of His garment.

And the soul thus touching Him will be healed. He is our only hope, the one sure refuge of the soul.

"I know a soul that is steeped in sin,

That no man's art can cure; But I know a Name, a Name, a Name,

That can make that soul all pure.

"I know a life that is lost to God, Bound down by things of earth; But I know a Name, a Name, a Name,

That can bring that soul new birth.

"I know of lands that are sunk in shame, Of hearts that faint and tire; But I know a Name, a Name, a Name,

That can set these lands on fire."

IV. THE TRIUMPH OF THE GREAT COMMISSION IS SURE AND CERTAIN.

At first blush one is staggered at the sheer magnitude and audacity of the claim of Jesus.

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and . . . lo, I am with you always, even unto the end of the world."

Consider the far-reaching implications of this statement. It is inclusive, reaching up into the highest heavens; it is comprehensive, embracing the widest reaches of earth; it is limitless, sweeping through all time to the end of the age.

In the first place, Jesus is saying to this little band of Galilean fishermen and Jewish peasants, that the enterprise of race redemption He is now committing to them can not fail, because behind it and undergirding it, is the eternal power and infinite resources of an Almighty God. He is saying that limitless power has been committed unto Him, because He overcame sin and abolished death through His resurrection from the dead.

It will be well for us to remind ourselves in a word of that scene of Galilee's mount. Behind it was the suffering and agony of Gethsemane, with its bloody sweat and forsaken loneliness. Behind it was Golgotha, unapproachable in its suffering and mystery, when both men and God forsook Him, and He was left to tread the wine-press of God's wrath alone. Behind it also was Joseph's tomb, closed with a great stone, sealed with the authority of Imperial Rome and guarded with the legions of the Caesars.

The statement of the angel to these blessed women as they came early to the tomb on the first day of the week, is forever significant: "Why seek ye the living among the dead? He is not here, but is risen!" Matthew tells us, "Behold there was a great earthquake, for an angel of the Lord descended from heaven, and came and rolled away the stone and sat upon it!" I think he sat upon it to show his contempt for it!

This is the background of the appearance in Galilee—Jesus comes in the power of the risen Christ. The grave could not hold the Son of God. He comes as victor over sin and death and the grave. Hear Him saying: "Fear not. I am the first and the last, and the Living One, and I was dead, and behold, I am alive forever more; and I have the keys of death and Hades!" Keys

signify authority. Surely this missionary enterprise cannot fail, when behind it stand the eternal power and infinite resources of the risen and reigning Christ.

In the second place, Jesus is saying that this enterprise can never fail, because God has invested His all in it. Many of our investments in these last days have failed, but the investment God has made for the world redemption, as stated in John 3:16, can never fail. He has invested His all in it. There is no other sacrifice He can make. He has exhausted Himself in the gift of His only begotten Son.

The last picture we have of our risen Lord is on the brow of Olivet, as He went up and up, until a cloud veiled Him from the gaze of the sorrow-stricken disciples. But there is the other side of the picture. It is the picture of a risen, victorious, conquering Christ. Angels and archangel, glorified saints and martyrs, and even God Himself must have crowded the battlements of glory to welcome Him home!

The costliest thing in all the world is love. And God loved so much, He gave His all—It was a costly transaction! Jesus came home from His mission of redemption on earth, wearing the marks of Gethsemane and Calvary, and through all the unmeasured years of eternity, He will wear the scars and wounds made for our purchase.

"He is despised and rejected of man; a man of sorrow and acquainted with grief; and we hid as it were our faces from him, he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: The chastisement of our peace was upon him; and with his stripes we are healed."

The triumph of this enterprise is therefore sure and certain. The omnipotent power and limitless resources of Almighty God are undergirding it; the fathomless wealth of divine compassion is invested in it. Its success is written in the unchanging promises of God.

"Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

—BR—
"Where did the word 'Satan come from?'"

"I think it is just an Old Nick name."



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JOHN JETER HURT, President.

NEWS NOTES

Dr. Len G. Broughton was with Dr. H. R. Holcomb at First Baptist Church, Tupelo, Miss., in a great meeting which closed Sunday night, August 5th. There were fifty additions to the church and the Christian people very much revived, and edified.

Rev. J. B. Parker of Ripley did the preaching at Glenfield where D. M. Renick of Benton County is pastor. There were nineteen additions for baptism. Glenfield is in Union County out from New Albany.

A partial report was given last week of a great meeting at Zion (Pontotoc County) where Rev. J. A. Landers is pastor and where Rev. A. L. Goodrich did the preaching. The final results of this meeting was fifty-six additions by baptism.

Rev. C. H. Frye of Blue Mountain assisted Rev. C. M. Wilbanks in a meeting at Falkner (Tippah County) in a meeting the first week in this month. There were 7 additions, three for baptism and 4 by letter. Bro. E. C. Williams of our Sunday School Department had been at Falkner for a Training School. We understand that the S. S. is also on new life as a result of Bro. Williams' work and that things are going forward in a good way.

Rev. W. B. May did his own preaching at Dumas (Tippah County) in a meeting the week following the fifth Sunday in July. There were twelve baptisms and a Sunday school organized and started going at the Baptist church as a result of one of our Sunday school workers holding a S. S. Training Class there. There were seventy-five present the first Sunday after organization.

Rev. C. H. Frye of Blue Mountain reports a good meeting at Montpelier, out from Houston, Miss. Rev. C. W. Wilbanks of Middleton, Tenn., did the preaching in this meeting. They have a unique feature in their baptizing, which is done at night in a large artificial lake. The cars all head in towards the water and leave their headlights burning for the baptizing.

The writer was with Rev. I. P. Randolph at Pleasant Ridge church (Union County) in a meeting last week. There were ten additions for baptism up till Thursday night. We left at noon Friday and the pastor was to preach at night, and baptize Saturday. It was expected that others would join as a result of the meeting. Bro. Randolph is one of our strongest preachers and best pastors.

C. S. Wales.

CRYSTAL SPRINGS ENJOYS
GRACIOUS REVIVAL
T. W. Talkington, Pastor

Dr. J. E. Byrd, of Mt. Olive, did the preaching in a ten days meeting here at the Baptist Church, that has touched the entire town and community for good and for God. The meeting was very satisfactory in many ways, and a distinct success viewed from any angle.

The gospel was preached in sincerity and in power. The preacher certainly does not trifle with the souls of men, but goes directly after decision for Christ and consistent Christian living. He also understands the fine art of soul-winning and demonstrates it day by day, not only in his class of personal workers, but also in a practical way out in the field.

The meeting was satisfactory in point of attendance. Not only was the house well filled at night but the day services were also well attended. One hundred per cent of the business men signed an agreement to close each day, except Saturday, and they closed and came to the services.

Best of all the meeting was very gratifying in visible results. There were forty-four additions to the church during the ten days, and of this number thirty-four joined upon a profession of faith.

The pastors and members of the other churches cooperated in a very fine spirit, as they always do at Crystal Springs.

S. S. DEPARTMENT

Daily Vacation Bible School comment:

Miss Enid Henry, Educational Director of Calvary Baptist Church, Jackson, in sending in the report of their Vacation School this year says in part:

"You will note the low cost of our operation. We had one of the finest displays of handwork we have ever had, but our planning was handled so efficiently that we were able to run our school much lower than usual. We had very little material donated.

"While our school was somewhat smaller this year, I believe we had one of the best we have ever had.

"I am enclosing a copy of our Hymn Playing and Memory Contest, which has been a new feature for the last two years, and which proves to be something worthwhile."

A PROTEST

Dear brother editor:

I am not presuming for one moment to say what shall be published in our denominational paper. I have the greatest confidence in your judgment as to that. I believe in a free press, and a free discussion of the problems, doctrines and differences that may occur among brethren, so long as the discussion is limited to principles, and does not deal in personalities.

I have read the discussion between Dr. W. R. Hunt and Rev. L. D. Posey, as published in the Record. I have no disposition to enter into the discussion, or to pass on the interpretation of the passages which these brethren give.

But I do utter my protest against the slanderous classification of all "Second Coming" preachers as belonging to the jungle, or as belonging to the "Hardshells." And that they "should go where they belong, and not stay and stir up strife in a denomination whose tenets they do not believe." Such classification is untrue, un-Christ-

tian, and should not go unchallenged in our denominational paper. I have never been persuaded that any of my ancestors swung on the trees by their tails. And I know I cannot, and I am persuaded that there are others who believe in the "Second Coming" of our Lord who cannot hang thus.

The prophets taught the Second Coming—Dan. 7:13, 14; Zech. 14:4-21.

Jesus taught the Second Coming—Matt. 24:27-31, 44; Rev. 22:20; Jno. 14:2, 3.

The angels preached the Second Coming—Luke 1:30-33; Acts 1:9-11.

Paul preached the Second Coming—Phil. 3:20, 21; I Thess. 4:16-18; Titus 2:11-14; Heb. 10:28.

James preached the Second Coming—Jas. 5:7, 8.

Peter preached the Second Coming—2 Peter 3:1-4.

John preached the Second Coming—1 Jno. 3:2, 3; Rev. 1:7; 22:20.

If the "Second Coming" preachers must go to the jungle, it will be glorious to be in the company of Jesus, the prophets, the angels, Paul, James, Peter, John, Spurgeon, Haldeman, Mullins, Robertson, Broughton, and thousands of others.

It certainly will be more glorious to be a doorkeeper in the tents of such company, than to have the chiefest place among the "Scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Peter 3:3, 4).

One who believes in and preaches the Bible teaching about the "Second Coming" of the Lord.

Geo. P. White,

Hazlehurst, Miss.

Blinks—Do you always tell the truth?

Jinks—No; I want to keep a few friends, don't I?

Carl—That horse knows as much as I do.

Henry—Well, don't tell anybody. You might want to sell him some day.

PUT HIM IN YOUR SCHEDULE

I am advised from the office of the Home Mission Board at Atlanta that it is the wish of Drs. Lawrence and Beagle that I represent the Home Mission Board at such meetings of the district associations in Mississippi as they shall not be able to attend.

I look forward with pleasure to the opportunity of meeting many friends of the work the Lord has put in my hands whose faces I have never seen as well as those I have come to know and to deeply appreciate.

If friends would kindly aid me in grouping certain meetings in contiguous territory as well as indicating easiest way to reach such points I shall take it as a very special favor.

J. W. Newbrough,
Supt. Baptist Rescue Mission,
740 Esplanade,
New Orleans.

Latest returns from school examinations:

Define flinch and use it in a sentence. Flinch, to shrink. Flannel (and a boy?—Timothy) flinches when it is washed. Blood consists of two sort of corkscrews—red corkscrews and white corkscrews. What is a buttress? A woman who makes butter. The plural of spouse is spice. Gravity was discovered by Isaac Walton. It is chiefly noticeable in the autumn when the apples are falling from the trees. Wolsey saved his life by dying on the way from York to London. Every one needs a holiday from one year's end to another.

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Are you all in, tired and run down?

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